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A
C O U R S E
OF
L E C T U R E S:

C O N T A I N I N G

REMARKS upon the GOVERNMENT and EDUCATION
of CHILDREN,

THOUGHTS upon the present PLAN of EDUCATION,

A N D

An ESSAY upon ELOCUTION.

To which is added,

A S E R M O N.

BY THE REV. REST KNIPE.

ABERDEEN

Printed for the AUTHOR.

MDCCLXXXVI.

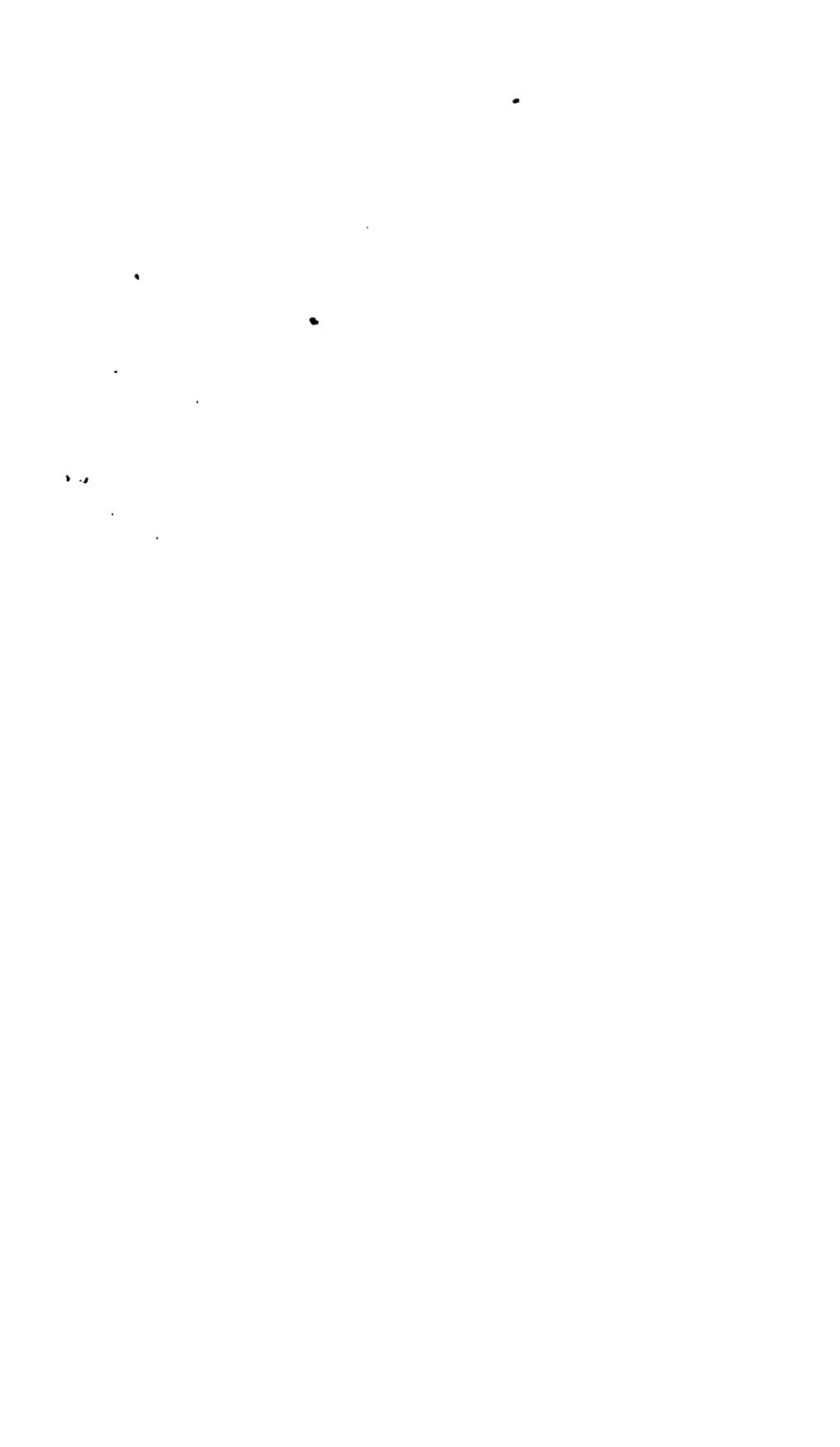
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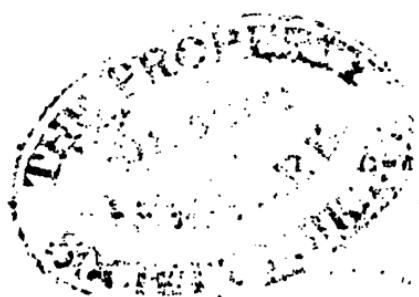


T O
THE RIGHT HONOURABLE,
THE EARL OF KINTORE,
THE FOLLOWING
COURSE OF LECTURES,
AND
TRACT ON ELOCUTION,
ARE MOST HUMBLY INSCRIBED,
BY
HIS LORDSHIP'S
MOST OBLIGED,
MOST DEVOTED,
AND
MOST HUMBLE SERVANT,
REST KNIPE.



LECTURE I.





LECTURE I.

THE GOVERNMENT OF CHILDREN,
OR THE NECESSITY OF PARENTAL
AUTHORITY AND FILIAL OBE-
DIENCE FROM THE EARLIEST PART
OF LIFE.

THE basis of government is au-
thority: without this in vain do
we expect any order in our children, or
any happiness in ourselves. Cities, ar-
mies, and kingdoms, are all sustained

A
C O U R S E
OF
LECTURES:

CONTAINING

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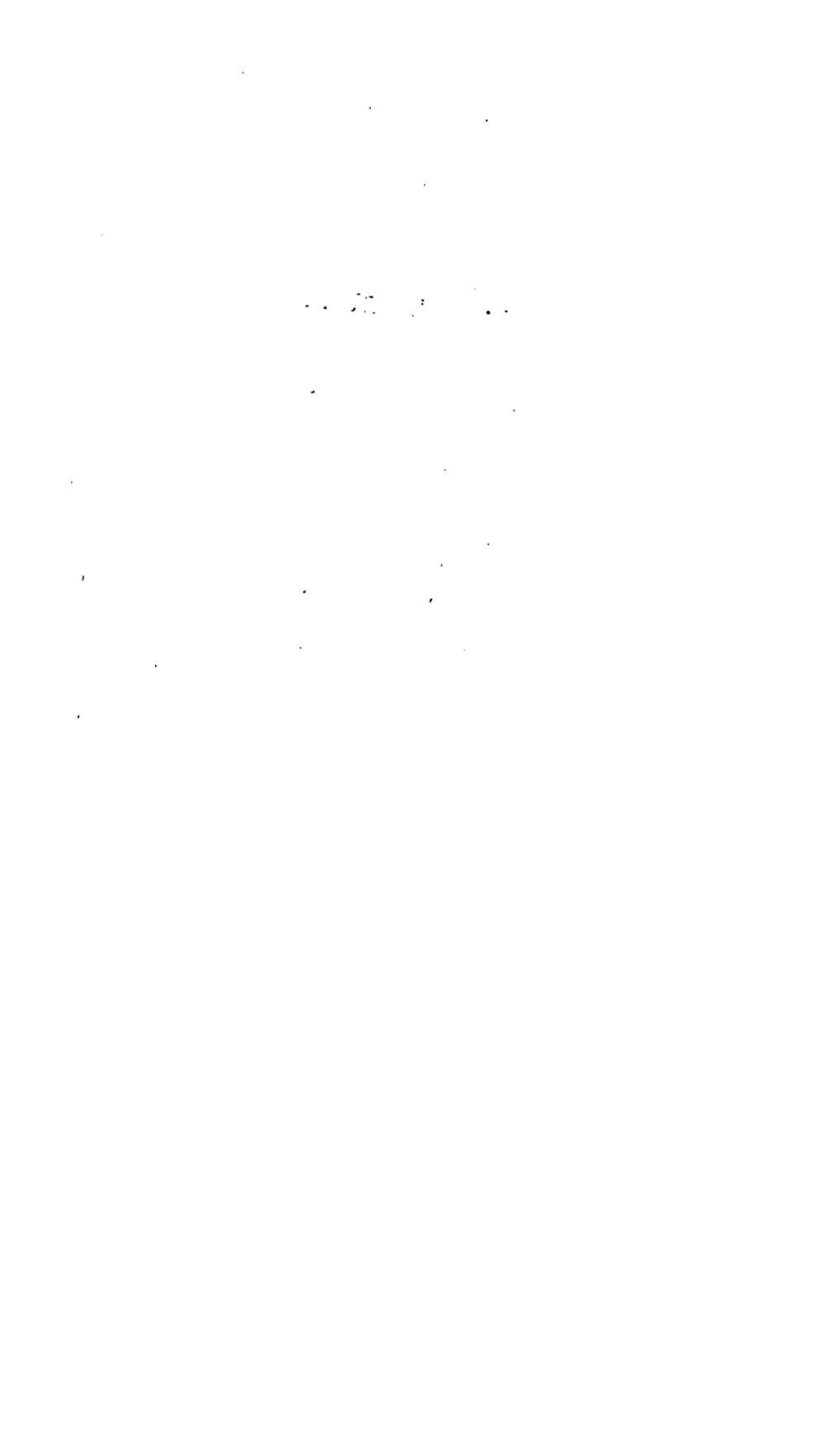
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1875.1.16.



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parent. No: I mean a ra
solute exercise of a degree
cessary to regulate the act
positions of children, not
wise enough to act for the

~~As some children attain~~
ledge sooner than others, ~~will~~
will be able to conduct him
fifteen, than another at two
at thirty, there is but one g
ascertaining the length of t
our authority should be ex
full force; which is that ~~the~~
~~laws of our land~~

play this term, so critical to children, to their real advantage, authority will become useless, its terrors will vanish, and be absorbed in the united considerations of the parent, the friend, and the companion: in short, our children, well conducted to this age, will take as much pains to make us happy, as we have taken to make them wise.

So soon as a child discovers a disposition to perverseness and self-will, so soon should it be attended to; much depends upon it. Here perhaps it may be asked, Should a child be corrected before he can speak? I answer, the first principle in human nature is self-love; reason, the second principle, opens in a gradual way.

WHEN the passions of children begin

to

gains so much strength
unnecessary.

No one can absolve
but within the year ;
find it proper to begin
the first septenary is ;
may be done.

I WOULD earnestly
begin with the mild
coarse clamorous man
obedience must be av
is vulgar; and nothing
seen in the behaviour ,

ears it taints their tender minds: still parents should make their children both see and feel the power they have over them.

IF a child is passionate and wilful, a grave look, or little tap upon the hand, will, without hurting him, sometimes be sufficient to convince him that he is doing wrong, and often cure the fault.

A CHILD, in a perverse mood, throws down his play-things; if they are taken up ever so often, they will be thrown down again so long as the spirit of contradiction lasts. Now, the remedy in this case should be, to take away the things, or by a serious countenance show you are displeased; and the child will not only

speaking, distinguishing those
from them, from those
scratching, fighting,
tyrant over all who
without offering to lift
those who did not

By all means, let cl
with, and have every pi
but great care must be
guish play from misch
freedom from growing

THE humours of th

ONE will not sleep any where but in the lap: with another there is no peace unless he is continually rocked in a cradle: a third will cry when a candle is taken away; and, to show you why he cried, he is quiet the moment it is brought back: a fourth will swallow tea, or some other improper liquor, out of measure and time: and a fifth will eat trash until he can eat nothing else, nor even that itself.

IN such cases, I would desire parents to consider whether their children are acting for themselves, or they for their children. One grain of judgement will set them right; one minute's reflection will shew them their error: and when they once see it, they must resolve to avoid it for the future.

old, drinking ale. Wh
you give the child ale?
plied his Mamma, he wil
else.

Is not the fault of si
very obvious? and is no
obvious? Parents sure
blind as not to see their c
impaired, and their humu
ed by such indulgence; :
of a little resolution, a
tion, or a seasonable re
haps only a look, given

CONSTANT experience proves how wrong, nay, how ineffectual, the opposite practice is.

THOSE who give a child every thing which he cries or asks for, are not a little to be blamed.

MANY improper things are given to a child in order to quiet him. How often is a picture, a book, yea a watch, or some valuable article, most foolishly disposed of through this mistaken management? But surely it is proper, that even amongst baubles themselves, the parents, not the child, should have the command; i. e. they should be given, or taken away, at discretion; I mean, without passion or ill nature on one side,

vince children of their p
by restraining their littl
and weakening their p
they cannot do, without
tion to their various d
tempers.

ONE child is born w
mild dispositions; anothe
guine, and full of fire;
great deal of acrimony:
rents should watch the ten
dren, and endeavour to c
vil tendency, every bad dif
preve

humour into a good one; as physicians administer medicines to alter the blood and juices.

I AM still speaking of children in the first septenary, and am concerned there is so much reason to speak of the majority of them as being humoured, and therefore humoursome; boys audacious and impudent, under the name of lively and spirited; and girls pert and vain, under the name of smart and witty.

I AM of opinion, that parents need not trouble themselves much to reason with their children in this stage; rather let them first consider what is proper for them to do, or to avoid; then enforce their compliance in soft and winning terms; or, if not with a smiling countenance,

let parents show, by a wo
they are absolute: which
be seriously adhered to.

THOUGH I have alre
that children have kno
sooner than is commonly
at present they have no
guide their actions. Wh
discover to us at this age
therefore if parents neglect
necessary, they will soon
of them.

A CHILD cries because 1

him at home? By no means. Or a dose of physic is to be taken; shall they, because it is unpleasant, humour the child, and throw it away? No surely. There is no other method here but being serious; telling him, that he must go, he must take it, &c. When children thus see their parents in earnest, obedience very soon becomes familiar and easy.

AN unreasonable compliance with the humours of children is not what parents take it for; they falsely think it tenderness and love: but far from it; it is love degenerated into weakness and folly.

IT is easy to soften this seeming rigour in the behaviour of parents, by addressing

than to speak in some f
this? " You know, my
boys do as they are bid.
come wise, they must go
surely you would not be
bad children by being
hope you would not be
yet if you do not go to scl
your book, you must be

So with regard to medi
my dear, take your dos
you are not well; this is
well; I am sorry you ha

come, prove yourself a good child, take it at once."

HERE I would desire parents to lay down two rules to themselves :

NEVER to deceive their children, by quibbling down a dose of physic, under a thousand shifts and turns, yea, even manifest falsehoods, calling it what it is not. This is wrong; for surely those who are to teach them never to be deceitful, cannot but be very unfit persons to deceive them.

THE next rule is, to avoid the practice of bribes. Children should be taught to know, that their great happiness is their parents love; therefore the custom of giving them sugar-plumbs, cakes,

D toys,

bauble; and, above all, an early mean-spiritedn selfishness, a desire of every thing they do.

AT intermediate time by a pleasing engaging to vince their children how love them. Let them mingle with them in the and sports, and sometimes, that they may have in matters of moment.

in the nursery; whence it is inferred, that mothers have not only the earliest, but the most lasting influence over them.

THAT the first care of children, and many of the most tender offices they require, are the mother's province, is an undoubted truth: but, in forming their manners, the influence of both father and mother should, if possible, be equal; at least, it is necessary that parents go hand in hand, and not counteract one another in the government of them.

PARENTS must be extremely cautious never to differ about the government of children in their hearing; it does incredible mischief; but, in particular, it alienates them from their duty, and

D 2 weakens

compared to machines;
should be, put in motion
the will of others. But I
mark, that until they are
duct themselves, they stan
good conductors.

CHILDREN have the g
but to how perverse a pur
gulated? Their wit, cun
ledge, often serve only to
and to strengthen the natu
of their will.

question? or what more common, than for another, or perhaps the same in a different mood, to tire a whole company with incessant prating?

NOTHING can regulate these things but the judgement of parents: the whole machine, i. e. the words and actions of children, are to be under their guidance alone. To this end, they must set out with a resolution to conquer; and never quit the field of argument until they do.

WHEN a question is asked a child, no matter by whom, whether by the parents, a visitor, servant, or beggar, it must never be suffered to go unanswered; all the rules of breeding and civility demand

a fluent, voluble tongue,
to talk out of time and p
improper and unbecom
must certainly be restrain

BUT though I urge
merely because children sh
be silent, do a thing or
when bid to do it; for,
or pleasing all this may
from being the only moti
the influence which the
viour will have in future
that must be the point in

when spoken to, will probably contract a morose, or an uncivil habit; another, suffered to out-talk every body in the house, will be in danger of becoming an impertinent, if not an empty prater; and he who is never refused the thing he asks for, will be but ill prepared to bear disappointments.

PARENTS, I know, are apt to think nothing of these irregularities; but it is inattention to the first errors which lays the foundation of vices for life.

HENCE appears the necessity of attending to the earliest words and actions of children, observing the bias they take, and moulding their tender minds, that the first dawn of reason may be cherished and improved in them.

PARENTS

have examples too. The more dangerous, none than that of lying; yet not mon: and what is strange, themselves are often the teach it.

It is very far from being right to charge parents with an intention of leading children into this vice, but to show how it is through want of thought and carelessness.

know nothing, say a thousand improper things in their hearing: and, when they find themselves observed, are obliged to use many shifts and turns to get rid of their curiosity and importunity.

The first cause is, parents do not make duty their childrens rule of conduct; as, for instance, a child sees something in his father's hand, and asks, What is that? the father answers, Nothing. But why so absurd a reply? Will not the child in return act the same part? "Thommy, what have you got in your hand?" Nothing. Again, a child sees his mother put some money, fruit, or something else, into her pocket, and immediately asks for it. She instantly replies, she has none. The child taking the conviction of its senses, still

taining a falsehood.

SURELY such behavio
ly upon the understandin
parents.

CHILDREN should be
without any disguise; as
they may often be won by
gentle means; but false
cations, and quibbling,
the way to lead them to

ambiguous language in their hearing; all signs, nods, or winks, which can answer no other end than to perplex their understanding, or to raise a restless painful curiosity.

SIR Roger L'Estrange tells a story, which I think remarkable for its thorough honesty. "A man met an acquaintance in the street: Pray, my friend, says he, what have you got under your coat? Why, replies the other, what I have under my coat, I put there on purpose that you might not know what it is."

• THUS parents, without quibbling or evading, without harshness or ill-nature, need only convince their children that all things are not proper for them to have, or fit for them to know.

priety, be called "the knowledge." How lifeless, spiritless, is a child without it, and how capable of mischief, with it? Parents have this propensity; but in doing, be too circumspect; because curiosity is in its nature a dangerous propensity, it is too apt to lead into impertinence. These are the two opposite qualities; the one a vice, the other a virtue. Great care should be taken to praise and reward the former, and to discountenance and punish the latter.

encouragement they give to children in this point, should throw them in the way of exercising it, and attend to their behaviour when unconstrained; as, for instance, if I never lock up my books, my children will suppose that they have liberty to read them, unless expressly forbidden. So likewise if I leave letters, or other papers about without reserve, they will with freedom examine them; if they did not, I should think them incurious: but if they look over my shoulder on purpose to see what I am writing, if they break open a letter, or if they pry into my desk, because accidentally left open, it will be easy for me to determine that they are degenerating into impertinence.

USEFUL curiosity shows itself by innumerable

too they learn to distinguish
from the useful; what they
sue from what they should a

IMPERTINENCE shows it
ing into the affairs of others,
their thoughts and time :
does not concern them, to th
of all within their reach.

HENCE springs that neg
knowledge which we daily se
and that crowd of trifles w
their time, and tend to hurt

wrong, so much do they lose of the knowledge how to act right.

BUT besides its being so detrimental to society, impertinence has something in it so mean and hateful, that parents cannot do too much to keep their children free from it.

PARENTS should encourage a lively cheerful disposition ; but, if possible, quite pure, and unmixed with vice, however distant. In order thereto, they should never suffer their children, upon any consideration, to utter an indecent word, or to commit any irregular action ; and, in particular, they must be careful never to say or do any thing in the presence of children which they ought not to hear or see.

Thrs

obliged to own they stand
need of it: For what me-
thain to hear men swear, and
indecent expressions, before
dren? and what more natu-
ral imitation of them? Which
imbibed, cannot easily be

At the same time that pa-
vour to make children obedi-
telves, they must teach them
every one as an individual
and give them a deep sense
cessity of good behaviour &c

ticular obligations, which children must be taught to distinguish, and reduce to practice.

NEXT to their parents, children owe respect and duty to all senior relations: to their brothers and sisters they owe, not only a tender, but an unalterable affection: and all of more distant kin have a claim of respect, which cannot be refused them. Yet all this is but little, if compared with the universal demand which mankind have upon one another.

WE cannot, without injustice, deny virtue and merit our esteem. Old age is venerable; and to refuse the honours due to it, is a degree of impiety: obligations demand gratitude; misfortunes

F call

AMONG the various situations
that which most requires the
attention of parents is, to take
a due regard to people in
distress.

THERE is no great difficulty in
teaching children a proper and
modest behaviour to their betters
but to persuade them to maintain
a considerable degree of respect
for those in low circumstances is
an arduous task; still it may be

NOTHING so humanizes the soul, nothing so strongly proves the man, as to sympathise with and relieve the distresses of our fellow creatures. It is the duty of parents to keep their children from speaking or acting with rudeness to the lowest among mankind; they should never let them divert themselves with their rags or misfortunes; but, on the contrary, they should sometimes furnish them with money, or other things, that the relief they design to give the needy may pass through their hands: and at the same time imprint this truth upon their minds, that he who is reduced to ask, is sometimes more deserving than he who bestows.

ANOTHER indispensable duty of parents is, to keep their children from

creature, reflects upon t
mocks the Architect, and
creation.

IT is strange that per
understanding so seldom
this point.

WHAT can be more a
ridicule one man for being
another for being too sh
ving too much nose, and
too little; one for having
and another for being r
ed.

THE degrees of beauty and deformity are infinite; and to be perfectly free from natural defects and blemishes is the lot of very few; nor is it easy to fix the standard of beauty.

WE know, by anatomy, sculpture, and painting, the general rules of symmetry and proportion, and can easily distinguish the gross defects; but beauty in the superlative degree, in its highest perfection, is not so readily determined.

WHAT is beautiful in the eye of one, is not so in the eye of another. Since then it is our general lot to be more or less defective, and all are made by one Almighty hand, how inhuman must it be, to insult or despise a man for what, if

five.

THE defects of the b
lone the subject of ou
sport too with those of t

PROVIDENCE, for wil
not give to all alike.
another in contempt for
much as we do ? Are w
man for not knowing wh
no opportunity to learn ?

A NEGLECT to impro
of natural talents

here, it often happens, that he who corrects needs correction the most.

ANOTHER caution equally necessary is, that parents must avoid the distinction of favourites among their children. Sometimes the father and mother have each one their darling; sometimes they both doat on the same child, and neglect the rest.

IT is frequently observed, that mothers are extravagantly fond of the boys, and either treat the girls with a visible indifference, or grossly neglect them.

IT is true indeed, that it may, and sometimes does happen, that one child in a family is superior in parts to the rest, or is particularly engaging, and

may

ways the parents guide, neral observation, wheth often happen, that the girl is the greatest booby ? A lady loves her son best, really a smart fellow, it is very qualifications which admires, to the prejudice children, are the very things to be displeased with ; these founded to the bottom, will prove vice or folly.

BUT supposing that the

to accident or design? may it not be the effect of a superior education, or a greater knowledge of men and manners? Most certainly.

ALL young people are what they are, in proportion to the opportunities which they have had of acquiring knowledge, or the use which they have made of them. If therefore you shut them out from opportunities, they can never improve; because they are deprived of the means.

THUS it often happens in families: the boys are in the world, and gain a knowledge of good behaviour; the girls are cooped up, and Mamma wonders at their ignorance! But what still more increases a mother's surprise is, that she does not find her girls improve in

G proportion

woman can be possessed
daughters are confined
their knowledge of the
very scanty.

To be acquainted w
we must see it; to know
must observe their faces,
deportment; and from si
of manners, must come
polishing our own.

I do not say this, as
to parents to throw their
and untaught. —

how much they want to be fortified against its snares, and how nicely they ought to be conducted.

I SHOULD be glad to make parents sensible how irregular, nay, how unjust, their partiality usually is; particularly, in banishing children from their affections, for not knowing what they have had no opportunity to learn.

IF parents really intend the good of their children, they must resolutely throw off all partiality; if not, it is more than probable it may greatly injure, or even undo, a whole family. The darling is liable to be ruined through indulgence; the rest, through neglect and ignorance. Children, by this unequal treatment, conceive a hatred to one another, and

this injurious treatment is
many dreadful evils. I
not only inveterate malic-
tion, law-suits, and pove-
rash, precipitate, and di-
riages ; with many oth-
which would require a
merate.

AT the same time that
of parents is to be maintai-
ry other consideration, ch-
be taught to love them to
degree. This love will r

a pleasure: whereas, if they are kept at a distance by an austere behaviour, or are treated in a cold, lifeless, insipid manner, they will be apt to doubt of their parents affection, and be induced to seek comfort from others; and, for this purpose, will fly to aunts and cousins; nay, even the servants, from the stable to the kitchen, will have power to engage their tender hearts, and rob parents of that superior affection which they ought so jealously to engross to themselves.

NOTHING more requires the attention of parents, than that golden rule, a medium in their whole conduct to their children; therefore, while careful not to spoil them by too much indulgence, they should study to win their hearts.

PARENTS

—r—
THERE is a degree of c
is not only graceful, but ab
cessary to carry us through
parents must not destroy.
haps, may think, that while
cing obedience, I am under
rage: But let me ask them
soldier loses courage by t
discipline? By no means.
trary, a sense of the regul
exercise, and of his own sk
of arms, always animates h
of danger. Thus children

acting as their passions lead them, unless indeed they are quite abandoned.

COURAGE discovers itself, by a command of countenance, a dauntless air and behaviour, joined with such a degree of respect, duty, and self-knowledge, as shows it to be quite free from impudence and self-conceit. It is a firmness of spirit that enables us to encounter every danger when necessary, and to demean ourselves in a proper manner under trouble, pain, and disappointment.

PARENTS must be very careful to distinguish false from true courage, imaginary from real evils. Let there be no trembling about hobgoblins or dark holes; no stories of apparitions, to cause terror

and expose the folly of them.

NOTHING can be a greater than to create or cherish such children : nay, how senseless is it to make them afraid of a dog, a chimney-sweeper, or any thing impresseth a groundless or an ill-grounded fear upon them ; more or less, throughout their whole lives, and by that made very miserable.

CHILDREN, so soon as they are able to distinguish, should be taught to

quently in the way of exercising it; whereby many natural or acquired weaknesses will be conquered; such as, a fear of the water, of riding, and many other things; which parents should, by every means, endeavour to prevent or remove; taking this caution, not to treat those children whose spirits are naturally weak, with the same freedom they do the more robust, nor ever rashly expose them to real or imminent dangers.

THERE is another species of fear, so far removed from virtue and good sense, that parents cannot do too much to banish it from their childrens minds; I mean that which is the offspring of superstition. What pity it is that this Heathenish principle should ever find place in a Christian breast: it is ama-

H zing,

of misery to some such cu
as pretend to cast nativities,
events.

FEAR is natural to the so
reason only can fix its bound
I have a son at sea, and sh
one night that he is dead
miserable until a letter fron
vinces me of my folly? If
engaging in an affair, of it
innocent but laudable; am
until to-morrow, because t
lucky day? like some of the

week on which the 3d of May falls, which they style (*La sbeachanna na bleanach*, or) the “dismal day.” Or, because a senseless withered hag shakes her head, and mutters over a dish of coffee-grounds; am I to fear that destruction is coming upon me? No, no. All these are instruments of misery, which no rational creature should ever meddle with.

PARENTS, to avoid these evils, must teach their children a just abhorrence of superstition; and let them know, that the only fear consistent with a reliance upon Providence, or with reason and religion, is the fear of doing wrong; that is, of being vicious.

THERE are but two ways of subduing the passions, viz. by force and rea-

WHEN a child is accustomed
all he asks for, he soon becomes
sonable in his demands, and at
pects impossibilities. Now, which
eligible, to keep the passions re
and prevent their making gre
ance; or to suffer them to rise
an height, that all our future
not be sufficient to check their
rents, therefore, should by all n
custom themselves to deny th
dren some things, even such as
nocent and reasonable; not in
gratify a cruel pleasure, for th
a

may brook them the better. Besides, by this method, every grant from the parents will be esteemed a favour, and be received with gratitude ; whereas, to grant every thing they ask, destroys the very spirit of compliance, and ceases to be a favour. A little judgment and experience will show parents how to vary these grants and denials ; and if children are under any degree of regulation, nothing is more easy.

THIS by no means implies, that children are not sometimes to have what they like ; far from it : but the regulation which I am speaking of makes their lives comfortable and easy ; and at the same time furnishes parents with frequent opportunities of discovering their various inclinations and propensities ; and

THERE are two sorts of meat a
equally innocent; in such a case,
may sometimes, without impro-
give a child his choice. This indu-
when allowed without clamour o-
ness in the child, looks gracef-
gives him spirit, with a pleasi-
besides, it affords parents an op-
ty of discovering whether a ch-
any natural antipathy, any unc-
able averfion, to certain kinds c-
or any thing in his constitution
a repugnancy to particular meats
though he may like them, alwa

will be impossible to gain this knowledge, if my first principle, obedience, is neglected.

IF a child is suffered to have his own humour, what a fantastical figure does he make at table? The mother shall be thrown into confusion at her child's behaviour, and, by attending to his humours, scarce eat any dinner: One minute, he will have one kind of meat; the next, another; this piece is too fat; that is cut in the wrong place: by and by he will have something else; at last he grows full, and does not eat half his dinner.

OBEDIENCE obviates this confusion, and makes all calm and regular.

OBEDIENT

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OBEDIENT children take whatever is given to them, and eat it without reluctance or reserve. While children see they are not to be humoured, parents will be at leisure to attend to them, and may easily observe what food should be generally given, and what avoided; and thus, parents might have half a dozen children at dinner with peace and pleasure, while the opposite behaviour makes one a plague to the whole table.

THIS attention to children will likewise discover what companions they like, and often, why they like them: by which means parents will be able to determine what their dispositions are; which will furnish them with hints for granting, or denying certain acquaintance.

THE

THE same rule should be observed by parents through the stated actions of the day; i. e. at rising, breakfast, dressing, school, dinner, supper, and bed-time; all are to be under such regulation, that no opposition or untowardness obstruct the order of their designs. These I call the stated actions, because they are things which constantly and regularly return; and parents should by all means habituate their children to consider them as acts of obedience and duty, which must be readily complied with.

PARENTS should introduce order and method among their children, by laying out their time, and allotting different hours in the day for their different exercises; by which means, all will go smoothly on, and render their va-

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rious employments extremely easy. But I cannot help observing here, how ready people are to give opprobrious names to what they dislike, or are strangers to.

A MAN, because he does not love order, or does not understand it, will brand it with the epithet of formality; whereas, in reality, nothing considerable, or truly important, can be carried on without it.

WHY is it that we see, so regularly, the clerk in his office, the merchant upon the exchange, the physician with his patient, and the judge upon the bench? but because the nature of our various employments requires it, and because order is the soul of action.

To

To be convinced of this, we need but view the first elements of learning; where we find letters and figures always ranged in the same exact order.

We may go farther, by observing, that logicians teach us the arrangement even of our ideas; so indispensably necessary is order to conduct us through life.

BUT while I urge the necessity and usefulness of order, I would not be understood to mean a rigorous and starched preciseness in all we do; on the contrary, I have already recommended, that parents endeavour to give their children an easy and graceful air.

I AM very sensible, that, as in the
I 2 productions

the soul of man is capable of.

As in wit, the sudden propriety of the thought and expression make beauty of it; so in the exigencies of life, an unpremeditated act of benevolence doubly proves the goodness of the heart from which it flows: still, as judgment is superior to wit, so order is superior to irregularity.

I HAVE already recommended to parents study to win their children's hearts; and it is upon this principle

LOVE and fear are two great springs of human actions ; both which must be maintained : both should by turns appear ; but love must be predominant.

WOULD parents have their children good ? let them daily instil into them that noble motive, Love. Would they make their children happy ? let them prove they desire it, by showing their love to them. Would they make duty a pleasure ? let them teach their children to love it, by teaching them a cheerful obedience. In the whole œconomy of human life, nothing is so essential to happiness as this principle : for, as all actions are or should be guided by some principle or other ; so those which have a generous well-directed love for their motive,

motive, bid fair to attain that happiness, which all aspire at, but few find.

HENCE it is easy to see how necessary it is for parents to cherish in their children this great principle of happiness. It is this which keeps their duty awake, and turns that into ease and joy, which otherwise would be a burden and a pain: It is this which stems the torrent of irregular actions, and checks the rising passions of our children, by producing in them the opposite effect, Fear; i. e. a fear of offending.

Of all the important steps necessary to form the minds of children, and to conduct them through life with happiness to themselves and others, nothing is more truly so, than to animate the active

actions with well-tempered affection : it makes them open, generous, and noble; and takes off that narrowness of mind and heart, so prejudicial to themselves, and so hurtful to society. In proportion to the affection which they prove for their parents, so much will they increase in what they bestow upon other people.

CHILDREN who love their parents as they ought to do, will seldom fail to diffuse, in social life, a general affection : they will love their husbands, their wives, their children, and their friends; nay, they will love the whole human race, by promoting, in some degree or other, the good of every one.

I HAVE observed, that fear is another great spring of human actions : and was it

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it only such a fear as love creates, it would be truly laudable. But experience too sadly proves how much mankind are actuated by a fear of pain, disgrace, and poverty; a fear which, in its nature, is servile, mean, and base; such as parents should seriously endeavour to banish from their childrens breasts.

IT may be reasonably asked, Whether this baseness, this unworthy fear, so visible in the majority of men, is natural or acquired?

WHEN we see children forsake every generous offer of being happy, and cling immovably to sordid meanness, we may, in such instances, conclude it is nature.

BUT

BUT when we take a general survey of the principles which guide their actions, we must surely own it is in great measure acquired: i. e. the dignity of man is debased, in an almost constant succession from father to son, by the false estimation we make of happiness; by forsaking the purest streams of reason, to follow our corrupt passions.

To evince this, let me here descend a little to particulars.

PARENTS define the happiness of their children, (I say nothing of those monsters who neither feel nor act the parents part); but how do they attempt to reach it? Certainly in a path the most remote from it.

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No sooner do children appear upon the great stage of the world, than their will is irregularly cherished. Before they know where they are, or to what end they have a being, their tender minds are impressed with principles as opposite to happiness as light to darkness.

Who first awaken in them a spirit of resentment and fierce revenge, even before they can speak? Those who beat the floor, the chair, the table, or whatever little Master has heedlessly fallen upon, run against, or hurt himself with,

Who first inflame their vanity, by kindling in them self admiration, and a passion for dress? Those who set out with teaching Miss to admire herself, only because she is fine.

Who

WHO raise in them a thirst of gain, an early and a sordid love of money ? Those who bribe them to duty ; who give a mean reward the preference to virtue ; or who, by direct or oblique insinuations, persuade them that there is no happiness but in riches.

WHO, in a word, expose them to the fury of every tempestuous passion, by opening the flood-gates of irregular pleasures ? Those who indulge them in every thing they ask ; who never contradict their humour ; or who neglect to curb their passions, and subject them to reason.

FROM this view of the too general conduct of parents, we may with reason infer, that fear, the spring which ac-

tuates the majority of mankind, is rather acquired than natural: for, where inordinate desires are cherished, a fear of not obtaining what we wish, or of losing what we possess, produces many actions unworthy ourselves; actions not only unwarrantable, but which constitute certain misery under the mask of happiness.

To obviate these evils, to prevent the acquisition of a base, mean, unmanly fear, and to lead children into the way to happiness, let parents, as I have before recommended, make love take the deepest root in them: but as fear will naturally by turns prevail, let them, with the warmest zeal, labour to make it a fear dictated by love, and guided by reason.

I HAVE endeavoured to show, that the general practice in the management of children is erroneous, and the general neglect of them is unjustifiable. Like a wise builder, I have carefully laid a solid foundation: the edifice is to be reared, or other virtues, both general and particular, are to be taught, and brought into practice.

IN the next Lecture, I shall show, how important it is to inculcate upon children those virtues which are universally allowed to be essentially necessary, and which all who would be esteemed wise and good, must both know and practise.

LECTURE II.



LECTURE II.

THE GOVERNMENT OF CHILDREN, OR THE NECESSITY OF PARENTAL AUTHORITY AND FILIAL OBE- DIENCE.

WE are now to suppose, that children are considerably advanced; not only that their first lessons were obedience, but that their minds have been tempered with a sense of duty, and such a knowledge of right and wrong, as to

L incline

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incline them to adhere to the one, and to avoid the other. We shall suppose also, that their reason, not blinded by passion, has gained so much strength, as to be able to exert itself to advantage; or, that those perceptions and distinctions, with many other things which natural logic is capable of teaching, have so far improved their understanding, and disposed their will, that they are prepared to receive more important lessons, and to practise them when taught.

IN this Lecture, I shall recommend those virtues which are universally allowed to be essentially necessary, and which all who would be esteemed wise and good, must both know and practise.

I SHALL begin with Prudence.

PRUDENCE

PRUDENCE implies such an orderly conduct of our words and actions, as will keep us free from those irregularities which hurt ourselves and offend others.

PRUDENCE is a virtue attended with innumerable good effects; it frequently shuts the door, not only against misfortunes, but against injustice.

I ALLOW, indeed, that the prudent are sometimes unfortunate. A thousand evils surround us; a thousand darts threaten our destruction, which cannot be obviated, because they cannot be foreseen. Still it is certain, that prudence keeps off many calamities which would otherwise befall us.

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BESIDES the advantages arising to ourselves from Prudence, it makes us pleasing and useful to others.

MEN naturally love to converse with the discreet: from these they learn the art of shunning those rocks on which so many others have split; from these they find a safer path to walk in; and from such they often labour to model their own actions.

THE prudent are also valuable to society.

A PRUDENT man is esteemed by all who know him.

MANKIND have naturally an attachment to their property; therefore are, with

with great reason, inclined to trust it in the hands of the discreet, rather than the indiscreet. Hence appears the necessity of teaching children the nature and advantages of Prudence. But, as it is one of the graver virtues, it seldom appears in young people, unless they are so happy as to have prudent parents, who labour to implant an early habit of it in them.

THERE is a natural consciousness in the mind of man of his own significance; and where he takes Prudence for his guide, some real advantage may be made of it.

No man is so high as not to require the aid of those beneath him; no one is too low not to be useful to his betters.

PARENTS,

PARENTS, instead of inculcating upon their children a false pride, or raising in them a vain-glorious flame, should give them a due sense of the significance of other people. This, accompanied with Prudence, will shew them the true light they stand in; their just distance from those above them, and their nearness to those beneath them. From this view will arise, not only that genuine self-knowledge, so essentially necessary for their conduct in life, but that becoming pride, which shows them the obligation of moving in some certain sphere, and animates them with resolution to behave in it as they should.

PRUDENCE is a check to extravagance, vice, and folly; nay, it is often the guide of virtuous actions; for even benevolence,

nevolence, generosity, and charity, (actions noble in themselves, yet) unless well directed, timed, and placed, may be the ruin of ourselves and others. Prudence, therefore, of all virtues, may be called the balance that keeps us from extremes.

As it is dangerous to rate our children too high, so it is to sink them too low: there is a certain spirit to be maintained, without which our children will degenerate into meanness; there is a degree of dignity to be supported, without which they will become, not merely useless, but burdensome. Parents must carefully attend to this; lest in avoiding one evil they fall into another: and no means are so likely to gain the medium, as self-knowledge under

der the direction of Prudence. By this, they are checked in the pride of towering too high ; and preserved from that meanness, which sloth, ignorance, or false humility, might plunge them into.

AMONG all the advantages attending Prudence, there is no one equal to that which keeps young people from plunging themselves into the mistake of an inconsiderate marriage: and indeed, was it the sure means of preventing this evil alone, it would both demand and deserve all the attention of parents to lead their children into the knowledge and practice of it.

How few are there whose passions never rise above the mark of reason ? How great

great the grief which such a mistaken step brings upon the parents? What care, sorrow, and misery, does it bring upon children? Here, in the clearest light, we may view the necessity of Prudence.

SUPPOSE a father (one of some figure and circumstances) educates his son suitable to his condition in life, and then engages him in business, either as a clerk, an apprentice, or whatever station occurs. At this age, and in this situation, he is exposed to a thousand dangers but in particular to that of a rash and unequal marriage.

THE young fellow, if unguarded by Prudence, is open to all the arts, the smiles, the hypocrisy, of some one at

M

least

involves himself in sorrow, if destruction.

THE transient pleasing dream of the past, he looks around him with a heavy heart: but it is now too late; the chain is linked, the fetters are fast, and though death can break them ! He makes various contrivances to conceal his secret sin, but at length it reaches the ears.

WHAT a scene of affliction !
Not the lively picture of a poor

tic distress, but real life overwhelmed with boundless grief.

A GENEROUS father, who has spared no cost to promote his son's felicity ; a tender mother, who, with endless anxiety, has sought the fairest prospect for her favourite boy ; view them alternately struggling with love and rage, with fear and resentment ! What must they feel, to see their expectations frustrated, their utmost wishes vanished, their darling child undone ?

IT is dangerous (as we say) to rouze a sleeping lion ; nor is it less so to kindle the resentment of parents ; for to be greatly exasperated is to fall into a phrenzy, which we cannot stop at will. Thus it often happens with those whose

What more common, than for
be banished from his parents f
step.

I know not what effect a d
may have upon others; but
own part, I think that a child
such gross folly and disobed
shut himself out from the
hearts, the affections of his
in the most calamitous situa
earth.

BUT to change the scene

resentment; how is it with the disproportioned couple? in want of nothing to make them happy (as they think) but a reconciliation with offended parents. Well, by the interposition of friends, at length it takes place. But does this secure happiness to them? Alas! no. They who think so have seen but little of life. There is always danger in disparity, especially where vanity or ambition predominates.

THE woman who is suddenly lifted up from a very low condition, commonly makes an awkward figure among the polite; and what is worse, she is apt, in affecting to be like her betters, to mistake the dominion she is invested with; and, instead of demeaning herself like a good wife, she becomes a vixen, a shrew,

or

prove her natural talents, in
suit them to her new condition
are still other evils to fear.

REFLECTION upon past folly
ly draws resentment upon the
it: and though when two persons
become man and wife, they are
to maintain fidelity, tenderness,
to one another; yet experience
that this obligation is often vio-

HE who is extravagantly foolish
out regard to merit, will often
reasonable without provocation

thoughts, compares what he is, with what he might have been; reflects upon what he has lost in grasping imaginary happiness; or views himself, through a disparity of years, chained to faded beauty, to declining life, while he is in his bloom; not all the natural or acquired merit of his wife, not all the tenderness that can flow from the sincerest love, will be able to balance his disappointment: he frets, and swears; he raves, and breaks out into extravagancies, which end in the destruction of both peace and fortune.

NOR is this portrait of private woe the only one that can be represented: A thousand others might be produced; all essentially the same, all fraught with misery,

take his father's mansion, a
the dairy-maid; to see a beau-
lady, trained up in all the
pride of wealth, throw herse-
arms of a man, whose only
haps is a deceitful tongue, or
ed laced coat; or to see anot-
her father's footman; are thi-
posturous in their nature, thi-
not reflect upon them withou-
ing.

I KNOW indeed, that ;
sometimes lies covered in

by raising the possessors of it to an exalted station.

HERE I must observe, that a young man, who has with great pains and expence qualified himself to act in a genteel profession, though he may not have a fortune, has a right to expect one with a wife; nor does he know his own significance if he neglects it: for allowing that the woman he marries has personal merit, if it is balanced by the same good qualities on his side, the prospect he has from his profession or trade is more than an equivalent for the advantages he reaps by her fortune.

NOR are these the things I mean to inveigh against: what I condemn is in general far otherwise. We see a wild

soling the reflection, that I
with this pilot they escape th
wreck!

I SHALL endeavour to gi
true idea of JUSTICE, and p
proper steps for leading ch
the exercise of it.

As children advance, they
informed, that there is a co
course between man and ma
vidence has formed some to
way, some another ; that

in their several stations; that the poor are destined to labour for the rich, and the rich to employ and reward the poor; that some are born to govern, others to be governed; that this intercourse is called Society; and that justice alone is the bond that connects and ties it; consequently, that he is the most valuable member of society, who, despising selfish or sinister views, who, shunning the tricks, the frauds, the villanies of others, resolves to make justice his rule of action: That to this end, besides a general knowledge of property, and an acquaintance with those laws made to defend it; besides the adjusting profits in trade, stating accounts fairly, and paying debts regularly, there are still many things to be considered; some of which I will endeavour to reason upon, as they

tive names.

THE first spring of injus

CHILDREN have their mind
ed with a love of riches; whe-
rally follows an undue degr-
esteem, attended with a love
show, and dignity; and to e-
a thousand stratagems are u-
obstacle standing in the way
or preferment must be overtu-
ry difficulty must be removed

fired end; so that those who ascend by indirect and violent measures, crush down many others as they pass.

PARENTS, therefore, to obviate this, must teach their children, that nothing can be lawful which injures others; that they may indeed arrive at honours, and acquire riches; but that unless they are obtained without guilt, and possessed without pride, they cannot be just: for even allowing that no undue means are used to support pride, there is injustice riveted to the vice itself; for the proud, in order to raise themselves, always attempt to depress or to debase others.

ANOTHER cause of injustice is Sloth.

PROVIDENCE has formed us to labour.

NONE are born to be idle; n
are idle can, with any truth, be
fill up life as they ought. Th
have talents are bound to cultiv
as far as they have opportuni
they may counsel, instruct, or
thers. Those who have fortun
without injustice, neglect the
ment and distribution of it. T
have no fortune, but enjoy h
strength, are robbers of societ
refuse to work.

nor hands, nor feet, but lounge and fawn, and beg for a subsistence, no matter whether in rags or finery, are of all others the most mean, and at the same time grossly unjust. The virtues opposite to this are, industry, application, and œconomy, which parents must raise in their children betimes, and cherish with zeal and pains.

A THIRD source of injustice is Lust.

WHAT I have before said of an universal regard to decency, both in words and actions, must not be confined to the state of childhood, but be enforced by parents upon their children as rules that are never to be departed from; since what is in its nature wrong, can never in itself be right. If innocence is a virtue, which

settled point, & ~ ~ ~
upon it: my only design is,
some reflections upon the vi
tended with injustice.

IT has been the custom of
nation, both in their writing
versation, to inculcate and e
finest morals, the most impor
under an allegory or fable;
the simile is natural, and the
emphatic, nothing is more p

SUPPOSE, then, a father
his son, as he approaches to

" HERE, my dear child, observe the beauties of the creation; see how abundantly the earth is furnished with all that can contribute both to our use and delight. But, besides the unmeasurable bounty of Providence, behold the Gardener's incessant toil; what pains he takes to improve the soil; with what early care he waters each tender plant; how watchful to secure them against destroying vermin, and how anxious to defend his flowers from blasts! Now, though Providence has given to man a power over all the works of creation, it was never meant he should abuse them. What then would you think of a man who should come and pluck the prettiest flowers here, purely for the sake of destroying them? But suppose, farther, he should exercise a wanton

O pleasure,

what, my son, I say, would
of such a man? But, oh!
boy, if this will affect you, ar
you a degree of contempt; w
indignation must you behold th
who, with a complication of ci
deflowered the fairest part of
creation: not an inanimate ros
or lilly, but has robbed a spot
of her innocence! Tremble,
dear child; tremble at the ver
of so much baseness! View
partial eyes the guilty deed
fide, the deceit, the oaths, th
and a thousand criminal devic

from honour to infamy; from the esteem of all to the contempt of all; and, what is stranger still, forsaken and despised by the very seducer himself! Yet, oh! my son, let not these reflections be made in vain; but draw profit from the crimes of others: examine them in their true light: do not be misled by those who palliate the blackest actions with the specious names of wit, of love, and gallantry; but live in a resolution never to share in their guilt, never to injure another in the least degree; but, above all, resolve to suffer a thousand evils, to sacrifice every passion, rather than even stain, much less destroy, the flower of innocence."

THESE are sentiments which our sons must be warmed with; these are ideas

of justice they must not be strangers to, if we wish to make them wise and good, or desire to fulfil our obligations as parents.

To which I shall add, that the same regard must be paid to all Degrees, whether high or low. It is the vice which we are to keep in view, and not the quality of the person. It is no extenuation of the crime, that a gentleman's son seduced his master's servant, or that a young nobleman has ruined a tenant's daughter; or his mother's chambermaid. No: there are no distinctions in the cause of virtue. When that is lost, there are always some to weep. The poorest have their friends to mourn for them; and they who are robbed of what can-

not

not be restored, have their own loss to deplore.

As parents are thus to keep their children from injuring the virtue of other people, so they must endeavour to preserve them from receiving injuries. To this end, they must represent to them the various snares, artifices, and villainies of designing people; pointing out the dangers which they are exposed to, and furnishing them with every means of defence. They must show, that the colours in which vice is too commonly painted, are false and delusive; that, however pleasing the appearances are, the effects are dismal; that they must seek security from reason and reflection, instead of trusting to the false guidance of a corrupt imagination; that they

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they are not to rely upon their own strength, in exposing themselves to those who have the subtlety and cruelty to form designs against their virtue; and that, in these cases, the greatest proof of courage is, to run away, because their passions naturally prompt them to stay. In short, those who wish to maintain their virtue, must shun the vicious; and, when the affairs of life expose them to such company, let a virtuous deportment show their disapprobation of every unbecoming word and action; by which means, they will check, if not prevent, any attacks upon their innocence.

To enforce the virtue of innocence, let parents point out the obligations which children are under to preserve it; that, besides the insult offered to their Creator,

Creator, who made them rational beings, and so distinguished them from the brutes, to depart from it, is an injustice, to themselves, to their parents, and to all who have endeavoured to correct the natural corruption of their hearts, by instilling the most virtuous principles.

BEFORE I quit this head, I must touch upon another species of injustice; and perhaps you will be surprised when I say, it is Silence.

So much is due to the cause of Justice, that we cannot always be silent, without a breach of it.

PEOPLE complain, and very justly, that true honour is seldom to be found;

found; yet, while this is granted, it is to be as much lamented, that false honour reigns in its stead. But my design is, to point it out, as an act of injustice.

WHEN a man has an illegal enterprise in view, his first business is, to engage what he calls a friend, to second his attempts, or at least to promise him secrecy. But, to make it succeed, the party employed, is to be a friend on both sides; so that there is a manifest injustice in the silence of the third person, however innocent he may be otherwise. But what is the principle they act upon? Honour. "What! shall I betray my friend! has he not reposed a confidence in me? He has; and I will be faithful to it."

WHO

Who can reflect upon the fatal effects of this false friendship, this mistaken honour, without trembling? Who is there, with any knowledge of the world, that has not seen sorrow, guilt, yea, destruction, brought upon families, by the connivance of a servant, the silence of a brother, or the weakness of a sister?

What barbarity is it in a favourite maid to be the instrument of a young lady's ruin, by conveying a scrub into the very family whose bread she eats; or at least, sees her upon the brink of it, without speaking a word for her preservation?

How dreadful are those friendships, how preposterous that silence, where a young gentleman sees his companion,

P. his

his fellow-apprentice, or fellow-clerk, levelling at the destruction of an innocent girl, without saying a word about the guilty design until it is too late? Or, finally, where is the sense, the good nature, or the justice of a young lady, who sees her brother taking fatal steps, (about to injure another's virtue, to marry a beggar, or ruin himself), without once striking at the root, by discovering his vicious intentions and practices? Who that can distinguish right from wrong, but must see the injustice of this silence?

PARENTS should animate their children with a resolution, never to enter into these false friendships, never to promise what is in its nature wrong, nor ever to promote or connive at another's harm,

harm, if it is in their power to redress or to prevent it.

LAYING schemes, conveying letters, concealments from relations, or denials where danger is suspected, or otherwise contributing to the ruin of any one, are actions ever to be shunned, as they are base in their nature, and grossly unjust.

ANOTHER source of injustice is Slander.

THERE are men who would not game a neighbour out of his money, nor forge a deed, though they could obtain his estate with security, nor run him through his body; yet, without scruple, will butcher his reputation with Slander.

AN unbecoming levity of conversation and behaviour is natural to many, who thereby do great harm, without once being aware of it: but this, though a great evil in society, is innocence, when compared with the malevolence of others.

THERE are men of such rancorous hearts, of such malicious natures, that they seem to have nothing human but the form; wretches, who, to gratify their spleen, or to indulge a pique, tear in pieces the good name of those whose merit is perhaps superior to their own.

ALL the moral writers condemn this censuring cruel humour.

THE loss of reputation is superior to that

that of riches. A man who is robbed upon the highway sees his loss, and knows the worst of it; but he who is levelled at from afar, or receives a stab in the dark, neither sees his enemy, nor knows where the mischief will end.

IN the great family of the world, every one is furnished with means for his support, either more or less: all are, in some degree, possessed of power, genius, or abilities, to procure, if not a fortune, at least subsistence.

WITH what face does any man dare to frustrate the intention of Providence, by robbing his neighbour of that reputation which he is labouring to establish, and by which alone he supports his wife, his children, and himself?

WITH

WITH what pretensions, or by what authority, does one man strip another of his merit? What, shall I try to ruin a man, because he comes into the same town, and sets up in the same trade, or appears of the same profession, with myself? If I have less merit than he has, let me labour to equal him; if I happen to have more, why should I rob him of the little he has?

MEN of this detestable spirit imagine, that in making others little, they render themselves great; and thus unjustly use the power they are invested with, by abusing their hearer's ears; prostituting their own tongues to the destruction of others; and, lest words should sometimes be ineffectual, they add nods, winks,

winks, shrugs, and whatever can express malice, hatred, or contempt.

PURE morality teaches us to throw a veil over the faults of others; but justice calls upon us not to stifle their virtues, much less pervert them; i. e. we should be ready to acknowledge the merit due to them, but cannot deny it without the basest injustice.

LET parents then check, and try to conquer, in children, a babbling censorious disposition, and create in its stead that generous tenderness for others that they would wish to meet with themselves: but, above all, they must inspire their hearts and lips with justice, and imprint upon their souls a sense of the baseness

bafeness of detraction, calumny, and flander.

THUS I have endeavoured to show the necessity of teaching children the knowledge and love of that great band of Society, Justice: And I persuade myself, that if the hearts of parents are duly impressed with the principles now laid down, they will be animated to know and practise every other act of Justice which their various stations in life offer them the occasions of.

VIRTUES beget virtues; one act of equity will lead them to another; a second will warm them to the execution of a third; a self-denial of little irregular things, will make way for the entrance of reason; and reason exercised upon

upon the solid principles of justice, will enable them to conquer every lawless desire, every turbulent passion.

I am now, in the last place, to speak of TEMPERANCE; the calmest companion of the heart of man.

THIS is the virtue that bridles our irregular desires; it is nearly allied to Prudence, and has a close connection with Justice; it calms revenge, and quenches the fire of unjust resentment; it checks the Epicure, and stops the riotous hand of the Bacchanalian; it extinguishes or abates the flames of lust, and banishes every lawless action; it silences the flippant detrac^ting tongue, and gives in its stead a pleasing moderation of speech; it shuts the door against

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avarice,

avarice, and proves experimentally, that happiness does not consist in the eager pursuit or acquisition of riches, but rather in a contented mind; it curbs that strongest of all passions, Gaming, and distinguishes the absurdity and folly of making that a dangerous trade, which was only designed as an amusement: In short, Temperance is the parent of many virtues; the parent of peace, prosperity, health, and joy.

BUT while these are truths acknowledged and received, why is it that we know so little of the practice of them? Why are these, in general, matters of mere speculation? Alas! the spring is tainted in the source. We are intemperate in our very cradles: no wonder, therefore, if we remain so our whole lives.

lives. We are born with irregular appetites; which, through errors in judgment, or mistaken fondness, are daily rendered more so.

BUT let us leave these melancholy reflections, and consider the advantages we enjoy, the privileges we are invested with.

PROVIDENCE has given us Reason for our guide; and Reason will conduct us to Temperance.

NOTHING can be more strange to all observation, than the practice of forsaking Temperance; since every day's experience proves to us, that intemperance produces the very opposite to what we seek.

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SUPPOSE, when a child is born, we ask the parents, what it is they wish in that child? they will answer, Life. But as life alone, i. e. mere existence, may, by infirmity or other accidents, be very wretched, they will as naturally wish for health and happiness.

LIFE, health, and happiness, we will suppose to be the general wishes of parents for their children. Now let us see how their wishes are likely to succeed.

THEIR first step, is usually a shameful neglect of the food of nature, which should never be refused, unless the mother is prevented from executing the tender office of nurse, by delicacy of constitution, or other reasons equally cogent. The safety of the mother is connected

nected with it; because, if the milk is not sucked by the child, it returns into her blood, and may produce dangerous, if not fatal disorders.

THE next step, is a blind gratification of their will.

THE third, is an almost total neglect of their manners. And

THE fourth, is a cherishing in them every irregular affection.

WHERE then is the wonder that parents are disappointed?

LIFE and health depend (in great measure) upon proper food, and other judicious management, on one part; and if

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if sick, upon obedience to remedies, on the other part: and happiness essentially depends, in the first place, upon health; in the next, upon the due government of our senses, affections, and passions.

How then do mankind deviate from themselves? How far do they depart from their own principles? And what is the remedy? Nothing is more obvious. Let parents exercise their reason in all the steps they take for the welfare of their children; let them examine right and wrong; let them not only avoid passion, but labour to correct their own errors of judgment, that they may be the better enabled to prevent them in their children; but, in particular, let them

them fix in them the knowledge, love, and habit of Temperance.

THESE rules will doubtless be an infringement upon those liberties which parents usually take to indulge their childrens stomachs ; and it will be a greater in the restraint it lays upon their growing passions : but they must convince them of the purity of their intentions, by speaking to their understanding : not all at once, but by degrees, as it opens and gains strength ; and so point out to them the loveliness, the pleasure, and the advantages of this uncommon virtue.

I SAY nothing here of the state of childhood ; because it is already understood, that parents have their childrens
health

health regulated by proper management, and their minds docile through the force of obedience: but when dress, pleasure, company, feasting, or any thing which leads them to be intemperate, come into play, it demands the greatest care and attention of parents to win them to a love of Temperance.

AN easy submission to our lot in life, is one of the greatest attainments towards happiness.

VIEW a young lady with a strong passion for dress: every new thing strikes her: one companion has a richer silk than she has; another has the prettiest lace she ever saw; a third has a pair of ear-rings ten times handsomer than her own: She burns with impatience to equal

qual them; and when she does, some new things arise, and the others are old, though not worn out; i. e. her relish for them is lost. Thus a continual round of fashions keeps her incessantly anxious; and though perhaps she possesseth every thing, she enjoys nothing.

NOT so the calmer well-instructed fair. She considers that propriety of dress is what suits her station; and covets not another's jewels: she wears, without a blush, a meaner silk than her inferior companion; and, free from the extremes of negligence or pride, she is qualified for all the dignity that dress can give her; but is equally happy in a plainer appearance.

THUS too it happens with our sons:

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One is in the continual pursuit of pleasure; has a thousand contrivances to reach a play, a ball, or a horse-race; and is miserable if these things are going on without him: while another, awakened by Reason, and checked by Temperance, takes these things as they come; and neither insipidly refuses the cheerfulness of an entertainment, nor loses either his temper or his appetite, if he is disappointed. Such is the difference between Passion and Reason; such the genuine effects of Temperance.

TEMPERANCE, as I observed before, is closely connected with Justice; i. e. whatever through intemperance affects our health, or endangers our lives, must be unjust.

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WHAT can be more amazing than the false judgment of mankind, even in the most obvious things ! All allow that we have no right voluntarily to throw away our lives; on the contrary, we are bound to support them, even under the pressure of pain and sorrow, to the last moment. How comes it then, that while this is acknowledged, while men justly shrink with horror at the very thought of self-murder, they have the hardness to dally with destructive instruments ?

ALL the arguments brought against suicide, whether by sword, pistol, laudanum, or arsenic, hold good, in some degree, in the point before us.

THE oftener a building is shocked,

the sooner will it decay; the more violence is used to a delicate machine, the sooner will it be destroyed; and no machine is so exquisitely delicate as man.

As every species of excess, riot, and debauchery, is a shock given to a man's frame, it must naturally impair his health, and consequently shorten his life. Many things tend to affect this, which men in general are strangers to: But there are others which they are too sensible of, yet attempt not to avoid, nay plunge themselves into. Here then appears the necessity of Temperance; here we see the great obligations of parents to their children in this point; since they are not only accountable for their happiness, but even for their health and lives.

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To conclude: Let parents, while inculcating this virtue, dissuade their children from every irregular attachment, and convince them, that no intemperate affections are justifiable; that besides avoiding those irregular passions which may be said to reside in the soul, there are others which dwell upon the senses, equally capable of destroying us; particularly, an unhappy attachment to sleeping, eating, drinking, and many other things, in their nature not only innocent, but absolutely necessary; yet, by the frequent grievous abuse of them, made the instruments of destruction.

THUS I have offered many things proper to be observed by parents in regulating the conduct of children in the first septenary. These are the steps which

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which I have in great measure taken with my own children; and these are the sentiments I wish to inspire others with. If, therefore, as general laws, they are equally applicable to others, I hope they will be received with the same candour with which they are offered.

BUT, notwithstanding what I have already said, parents have still much to do.

To keep up the spirit of government, they must constantly remember, that nature and reason are to be their guides. If we distort nature, our children will be preposterous figures; and if we banish reason, they will be brutes or monsters.

PARENTS must remember too, that it is not for themselves that they labour to train up their children in order and obedience. There must be no self-pointed views, no pride, no dispositions to tyrannise over their own flesh and blood. These are motives unworthy a place in any parent's breast. Their principal aim must be, to make their children happy, by making them wise and good: and if they succeed herein, so much happiness will be reflected back upon themselves, as will amply reward all their labours. But they must not stop even here; though this design is noble, they should have another, still more noble, in view, i. e. the universal good of manhood.

CHILDREN must therefore be animated

ted by their parents with all those virtues that will make them dear and valuable to Society.

How can it be expected, that children should come upon the stage of life with the necessary requisites, unless due pains are taken to mould and temper their hearts, to form their minds, and cultivate their understandings ?

MR Pope, after labouring to prove for what end we are in being, what good we are to pursue, and what evil to avoid, concludes, " That all our knowledge is ourselves to know."

IF then this self-knowledge is of such vast importance to secure our happiness even in a moral sense, and is so very difficult

difficult to attain; surely parents are under the highest obligation to their children, to improve every means within their reach to gain this only true philosopher's stone.

THE end, as philosophers agree, is the first thing in the intention; but the means to attain that end are surely, in the case before us, either but little known, or little practised; for we should not see such daily and grievous mistakes committed in the training up our little offspring; nor such a continued chain of vice, folly, and ignorance, as is the general result of this mistaken manners, this want of self-knowledge.

I MUST close this Lecture, with a caution, desiring parents not to bewilder S themselves

themselves in a maze of fancied difficulties; not to look upon these instructions as useful to, or practicable by, none but those of genius, learning, and great abilities. The light of nature and reason beams strongly upon every one; and parents, as I have before observed, have it greatly in their power to regulate their childrens conduct: for, after all, it must be confessed, that parents know much more than they do. But I hope, that such as are really ignorant, will hereby, in some measure, be informed, that such as already know, will hereby be induced to practise; since by avoiding the errors too generally run into, so much real good will ensue.

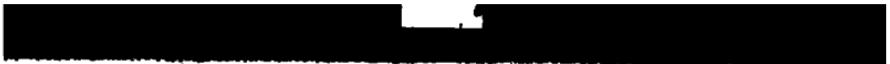
BUT, some may say, Where, or how
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are we to begin? Why (as already advanced) by authority.

AUTHORITY is undoubtedly the first means towards attaining this great end; the other means are, a steady attention to the various tempers of our children, a strict guard over our own, and a watchful eye upon their conduct, joined to a serious practice of every lesson for their improvement: to which we are to add, an education suitable to our sphere in life.



LECTURE III.



L E C T U R E III.

THE EDUCATION OF CHILDREN.

THIS subject naturally carries the ideas of parents back to the childhood of their offspring: I shall therefore suppose, that the rules already laid down chiefly regard the first stage of life; and that parents have employed the first seven years in moulding their children, and rendering them so far pliable,

pliable, as to submit to whatever they think proper for them.

THERE is a strong passion in many parents, to have their children very forward in learning. In some cases, this may be allowed and improved; but, in general, I think very little account is to be made of what they can learn before seven years old; it is commonly rote-work, forgot almost so soon as learned. However, these things should be taken as they are found.

If a child has great quickness and facility in learning, he should not, by any means, be checked; but let not another be severely chastised because he has not the same early aptness. Those who would avoid error upon this point, must

must consider, that a child's memory and judgment are yet too weak to be much exercised; that close application and intense labour are very unfit for this infant age; that it puts the tender mind too much upon the stretch, and endangers either a fixed aversion to learn, or an incurable dulness: Let parents also consider, that a quick child learns without any difficulty; and if they oblige one of another cast to learn as much in the same time, they are sure to give him more pain than his frame can bear.

PARENTS must be very careful to avoid these first mistakes in educating their children; since, by a natural fondness to have them appear to advantage, they often thrust them upon things un-
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suitable to their age, and which they are not qualified to undertake.

IT must not from hence be concluded, that nothing is to be attempted in the first stage of life. This would be the opposite extreme of error. Playful as children usually are, to leave them wholly to themselves for seven years, would not only injure their capacities, but endanger a habit of idleness: what I mean is, that every part of education should now be made as light, easy, and pleasant as possible; that parents must not be dissatisfied if they find no extraordinary progress made.

WHEN this stage is over, the business becomes serious. Children are now to enter the schools; and should each one receive

receive a proper education. The propriety of education must be argued from a knowledge of life; for no one will say, that the same degree of it is equally proper for all; therefore it will be right or wrong, in proportion to our knowledge or ignorance of mankind. When I view it in this light, it appears that the steps frequently taken by parents are in many respects erroneous. Nor is this to be ascribed to the teachers, but to the parents; not to the plan, but the execution: for, as in the order of nature, every thing has its own sphere, its province assigned it, which cannot be departed from without error; so, in the various degrees of mankind, if a proper regard is not paid to situation and ability, the mistakes made in educating children must be very numerous.

EDUCATION must be suitable to our sphere of life. Taking this for granted, I shall, with all due deference and respect, venture to lay down a plan of education suitable to those who are in genteel life: and I hope that parents will at least commend the design, if they should not applaud the execution.

HUMAN nature (as daily experience shows us) is, in the general, alike in all, from the prince to the peasant. The same weaknesses attend us; the same passions torment us; the same diseases kill us: all are the work of ONE GREAT ARTIST! all are born for the same great end! The gifts of Providence are innumerablely different; the advantages of education are very numerous; and as a train of vices corrupts our manners,

so a succession of virtues ennobles our birth, and purifies our blood.

HENCE it is we often see those exalted virtues in the great and noble inherited by their posterity ; and hence too we often discover, even where pains are taken to conceal it, an inbred dignity, a mien and aspect superior to the generality of men. Still, this rule is by no means universal ; for the same experience shows us, that great men can do little things, as they do when passion instead of reason is their guide : so that parents, even of the highest rank, are under an indispensable obligation to regulate the manners of their children : they have many things to do and to avoid, which are not common to all people.

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THEIR first care must be to avoid sycophants, flatterers, and hypocrites, who too often attend on the rich.

NOTHING is so amiable as truth, nothing more desirable, and yet nothing so distant from the great. If a gentleman has a child whose parts are weak, whose genius is dull, it is his misfortune, but cannot be his fault. The natural blindness of parents keeps them from a clear sight of such defects; but the unnatural or unmanly artifices of the flatterer quite prevent their seeing them at all; and thus the youth is taught to think himself what he never can be.

ANOTHER care must be, that youth who have parts as well as riches, are not suffered to waste the flower of their age in

in idleness: a grievous, and yet common error.

I HAVE observed, that parents who know nothing are anxiously concerned to have their children good scholars; and very often we find parents of rank strangely indifferent about it. This is sometimes owing to a supine negligence in their own natural temper; but oftener to the false praises of those who have the ear of parent and child. The young heir soon knows the title, dignity, and estate which he is born to possess; he knows himself to be independent, and on that account becomes careless about his learning; and if to this be added an imaginary excellence, through the constant flattery of a dependent, he is likely to be always ignorant;

rant; for, who will take pains to learn that thinks he knows enough? And that many of our young gentlemen are trained up in this disposition, is too true to be denied. Time, indeed, may convince them of their error; but not, perhaps, until it is too late to recover what they have lost.

THE education of Gentlemen should be suitable to their rank.

AN elder son, to whom our laws give the estate, should resemble a young nobleman; not from a vain desire of being equal with him, but from a laudable ambition of being excelled by none in learning. His education should contain every thing that is useful and ornamental. As he is more conspicuous than others,

others, his education should be such as will cast a lustre upon every one that beholds him. He should be taught to know, that by having a fortune superior to his brothers, he is obliged to acquire superior qualifications. He should consider himself as one designed to do honour to his family, and to his country; and remember, that if he neglects to cultivate his mind, he will be a disgrace to both. In short, he should be an honour and an ornament to the age he lives in.

To this end, he should study languages; that is, two of the dead ones, Latin and Greek; and of the living ones, besides his mother-tongue, French at least: for the learned are not agreed upon the variety of languages necessary

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to be acquired. But besides languages, a gentleman is to learn philosophy, both moral and natural. He should understand the mathematics; the ancient and modern laws of his own country; and the customs, laws, and manners of other nations. He should be well acquainted with history, and even be a critic in his own history and language; because they are what, in real life, he will have most occasion to exercise.

To this solid learning, should be added the embellishments of polite literature, poetry, painting, and music; and, to complete the character, dancing, fencing, riding, and architecture. Though this is going a considerable way, it is the least of what may be expected from one in the light he stands. In a word, he

he must be taught to know, that it is not for himself alone he is to live; but, from the politest manners, a wise conduct, and a benevolent heart, to diffuse pleasure and joy amidst all who know him.

EVERY gentleman of fortune should give all his sons the education of gentlemen; therefore the younger brothers are, in the fundamental points of education, to accompany the eldest: the foundation of their learning should be suitable to the stock they spring from; but the eldest must be graced with every ornament.

PARENTS have two things to do with regard to their younger sons.

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sea, the army, and the exchange, are open for them to engage in; which shows the necessity of considering their genius, temper, and inclinations.

NOTHING is more talked of than the necessity of consulting the genius of our children, and nothing is so little understood, or so little attended to; yet some say, there is nothing more easy to discover. But if we consider the errors of parents in this respect, we shall find reason to think differently. What is more evident than a general partiality to children? The consequence of this is, a false estimation of their capacity. Though the knowledge of a child's genius is difficult to obtain, yet we are not to throw aside our attention, but to improve our reason;

reason, and make such conclusions as will conduce to their real interests.

To act with judgment in this weighty matter, parents should not send a boy to sea, because he says he will be a sailor; nor should a commission be bought for another, because he says he will be a soldier. The former, perhaps, only wants to get away from school, and the latter thinks it a fine thing to wear a red coat and a laced hat. Youth is naturally giddy, and what they like to-day, they will dislike to-morrow; therefore parents must not take every start of fancy for genius.

THERE are many ways of discovering what children are really capable of, and inclined to; our prudence and judgment

judgment are to go hand in hand with these discoveries. For instance, if we see a boy of intrepid courage, both loving, seeking, and enduring hardships, and dwelling with delight on maritime affairs, and at the same time loves and applies to his books; we need not hesitate to breed him to the sea. So, if we find that another seeks a commission from true honour and courage, and from an ardent desire to serve his King and country, we should encourage his laudable ambition: but, if in another, we discover that his motives are, only to be handsomely dressed, to saunter and dangle away one part of his time, and to rake and game away another, and at the same time perceive, that his only fear is, that of having occasion to fight; we should certainly reject his request, and oblige
him

him to turn his mind to something else. In like manner, if we find a boy has his head evidently turned to business, and that the cast of his temper discovers method in every action, we may venture to conclude, that we suit his genius by making him a merchant.

PARENTS frequently make a capital mistake, in being influenced by some oblique interest, which often tends to ruin their children. As, for instance, the family has a handsome living in their gift, and a boy must be brought up a clergyman on purpose to fill it: or, there is an uncle who is a bishop, therefore the nephew must be one also; though perhaps he has no more genius or chance for it, than he has of being Emperor of Morocco. So another, who would

would have done honour to the mathematics, or made a figure in polite literature, is cramped with the study of the law; not because he likes it, but because the profession may raise him to be a Judge, or perhaps Lord Chancellor; though he has as little chance for either as the clerk to a justice of peace. So it is in many other instances.

PARENTS are often mistaken, not only by inattention to the genius of children, but by over-rating their parts; by fixing upon a profession for them, even so soon as they are born; or by thrusting them into an employment which their education is not equal to: and as not only the children, but society also, must feel the good or bad effects of our

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choice, it is of the highest consequence to be judicious in it.

BUT genius is not the only thing to be considered in fixing our sons for life. True genius is but seldom to be met with. Though our defects in general are not so much owing to the want of parts, as to the want of a proper cultivation of them; plain natural good sense, carefully improved by education, will enable the generality of men to become proficients in any single art or science. But parents must aim at making their children happy; and this they cannot do, without somewhat complying with their temper and inclination.

THE resemblance which genius and inclination bear to each other, may make

make some people take them for one and the same thing. Genius is a natural gift, a power in the soul to do what another, without that ability, cannot do. Inclination is a natural propensity to pursue some certain employment, whether we have or have not genius to execute it. It is said of Cicero, that no man had a stronger inclination to be a poet than he had; yet, with all his great abilities, he had not a genius for it. So, in our own times, we may see men with the greatest itch of writing, produce nothing that argues genius; some who are fond of music almost to distraction, without a power of acquiring it; and others, with a passion for painting, whose genius amounts to nothing more than to daub.

ON the other hand, there are men possessed of genius, but devoid of inclination: so true it is, that however similar they appear, they are quite distinct in themselves; sometimes very near to, at other times very distant from, one another. Upon the whole, we may observe, that uncommon genius is not always to be expected, and a general good capacity is seldom wanting; therefore nothing more remains, than to determine what employment will suit the temper and inclination of children, and to complete their education accordingly. These then are the things which parents must attend to; and as none but general rules are laid down, the particular exceptions must be supplied by their own judgment.

THE education of a young Lady of rank and fortune comes next under consideration.

HER education should be suitable to her rank. So soon as the first stage is over, her time is to be esteemed precious: Reading, writing, working, dancing, French, Italian, and music, are to be taught her; not superficially, as is too commonly done; nor so as to puzzle and confound her understanding, but to enlarge and improve it.

IT has been said, that there is not one man in a thousand who reads well; if so, it is no unjust conclusion, that there is not a woman in two thousand who does. But I hope the assertion is not true; and then the conclusion falls

of course. Still it is certain, that it is no easy matter to read well; and a young lady should be taught to set a great value upon it, because it is really graceful. To know the words and their meaning, is not sufficient; she must know the pointing, the emphasis, and the cadence; she must acquire an easy and graceful variation of the voice, suitable to the nature of the subject, or she will never read well. To read with energy and beauty, we should know our subject, keep close to nature in the delivery of it, and never use any tone of voice but our own.

THE Writing of a young lady should have an easy elegance in it: It should be a medium between the Italian, and that meanness of hand too common in the

the sex. Each of these faults in writing will appear in their true light, if we consider that the custom of writing familiar letters is a most important step in her education.

NOTHING tends more to open the mind, and bids fairer to gain a knowledge of the world, next to seeing it, than to give and receive our thoughts in a virtuous intercourse of friendly epistles. This depends greatly upon the manner of writing. If a lady writes a fine Italian hand, she hates the thought of a letter, because it will take up so much time, the Italian being wrote very slowly; and if she writes a bad hand, she thinks her scrawl is so frightful, she is ashamed that any body should see it. Another important reason for familiarizing

sing a young lady to her pen, is that of writing correctly. For a lady not to spell with exact propriety, is frightful beyond expression; but when she has gained this, she possesseth nothing unless she writes with grammar, style, and a suitable turn of expression. Some indeed have naturally a happier turn this way than others, and appear to have been born with a talent for writing; but still a great deal depends upon a due care of their education in this point.

DANCING may be mentioned of course, though it is needless to recommend it, as all are convinced of its importance, as a striking accomplishment. But to avoid error, the end of it should always be remembered: It is not so much

much to shine at a ball, though even that may sometimes be necessary, as to give an easy air and grace to all the motions of the body.

FRENCH, in its purity and perfection, is both ornamental and useful in the education of a lady. It is not only polite but useful; because she may have frequent occasions to speak it, and there are many good authors in that language which are not translated into ours.

ITALIAN and music should be inseparable in the education of a lady: for though music has been greatly improved within half a century past, yet the critics in this way insist, that music in our language cannot equal the Italian,

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on account of the great number of consonants it abounds with.

WHEN a young lady is advanced thus far, she will have done a great deal, but not enough. If she is taught to understand, that the great must be distinguished by their superior knowledge, she will be animated with a desire to acquire it, and not be content with an inferior degree of it. Still, as deep studies seem to be the province of men, I shall not urge the study of the learned languages; but leave it to be determined by parents and preceptors.

HISTORY gives us examples of Queens, and ladies of every rank, who were distinguished by great learning. Sir Thomas More, High Chancellor of England,

England, commends his daughter for the purity and elegance of her Latin ; and Madam Dacier, daughter of Tanquil Faber, is well known to have translated Homer from the Greek. But these are rare examples, rather to be admired than imitated.

NATURE tells us, that the education of a woman should be rather sprightly than grave. Polite literature is more suitable to a lady than syllogisms in logic. However, that a lady may by no means be deficient, she should have, besides what has been recommended, a knowledge of arithmetic, geography, and drawing ; to which may be added, a general acquaintance with moral and experimental philosophy.

THE sketch here given, is not to be considered as any thing more than the foundation, upon which the superstructure is yet to be raised. In order thereto, a young lady must be taught to understand what books she should read, what language she is to speak, what sentiments she should adopt, and what her deportment and actions ought to be.

A YOUNG lady should be well directed what books she is to read. This is a nice matter to determine. Nothing is more difficult, even among men, than a proper choice of books. Wisdom and virtue are the grand sciences we are born to learn; books and men are the great channels to convey the knowledge of them to us. Parents give some general cautions against bad company, but not against

against bad books. They are not distinguished from the good; and are continually open to our view. Witness the swarms of lewd plays, poems, and romances, which tend to inflame the minds and corrupt the hearts of readers: witness the sophistry and false reasoning of such writers as are proud of showing how ingeniously they can deceive; and also, the long train of trifles which the present age abounds with.

FROM this clear view of the state of books, is it not apparent how liable we are to be misled? So true it is, that we may read our whole lives, and learn nothing; or, what is worse than nothing, learn that which is erroneous and vicious. Since this point is of such consequence to all, let both sexes have very
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able and faithful guides herein ; and let this maxim be imprinted upon the minds of children, that all their studies should tend to make them wise and good. Convinc'd of this, their own judgment will, in great measure, as they advance in years, instruct them what to read.

A YOUNG lady should be taught to speak her mother-tongue with great clearness, purity, and elegance. Nothing that is coarse, mean, or vulgar ; nothing uncouth, strained, or affected, should ever drop from her lips ; the one debases her quality, the other degrades her understanding. Another error in speech to be avoided by a lady, is that of catching every new-coined word. The English being a living language, is subject to great variations ; but is now justly

justly esteemed to be in high perfection. Still there is reason to suppose, that every change is not an improvement; and if it was, a lady should not be the first to adopt it; yet it often happens, that a desire to appear wise and learned makes people overshoot themselves, and by aiming too high are liable to fall too low.

THE sentiments of a lady should be noble, virtuous, and pure. As she is surrounded with external grandeur, she must be taught to support a dignity of mind, without which all her pomp will be pageantry. She must be taught to know, that the noblest sentiments are those which inspire her with a love of virtue; and to be truly great, she must revolve in her mind the hardships and sufferings

sufferings of the inferior states of life. Above all, she must be taught to maintain a spotless innocence, and live in a constant resolution to suffer any thing, rather than disgrace her birth and quality by an unworthy action.

HER deportment must answer her quality in life, and be elevated, majestic, and noble : such as will strike people with awe, and at the same time charm them with its complacency and affability ; such as will not suffer the boldest to offer the least indecency, at the same time discovering a heart susceptible of the tenderest impressions. An easy grace, a lively cheerful air, should accompany all she says and does ; and, lest this should degenerate into levity, she must take

take care that she never throws off that great ornament of the sex, Modesty.

FINALLY, her actions must be such as will contribute to the happiness of others as well as herself; such as will reflect a lustre upon her own person, and attract the esteem of all around her. Generosity, benevolence, charity, and humility, with a sweetness of temper, should alternately prevail; and if the distresses of any should intrude too far upon her, let her not add misery to misery, by dropping the air of her countenance, or using any bitterness of expression, when she is not disposed to relieve.

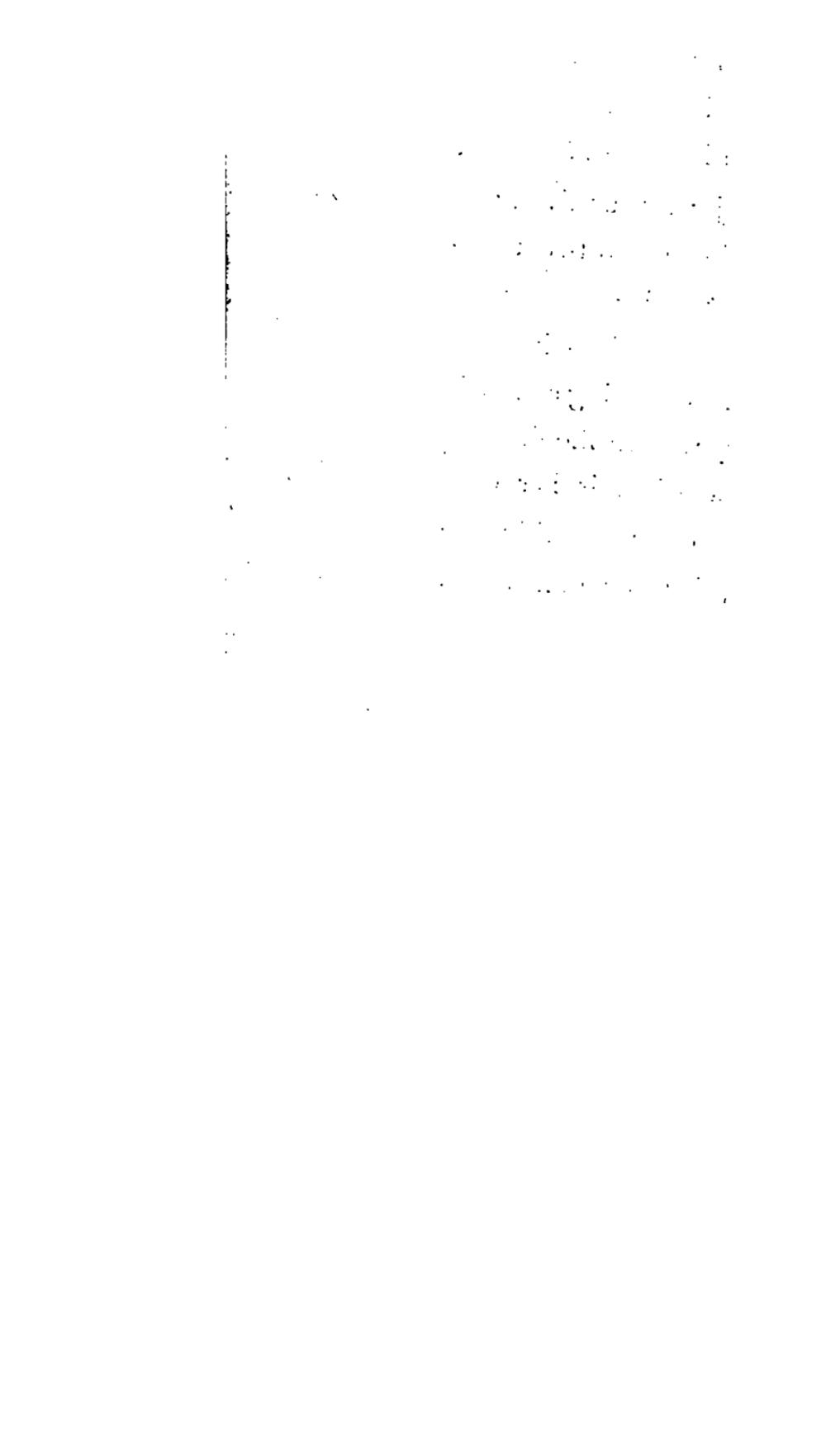
THUS I have laid down a plan of education suitable to a genteel life; which

I hope will be deemed natural, practicable, and no way repugnant to good sense; nothing stoical, wild, or romantic; nothing but what every person of family and fortune may and ought to be.

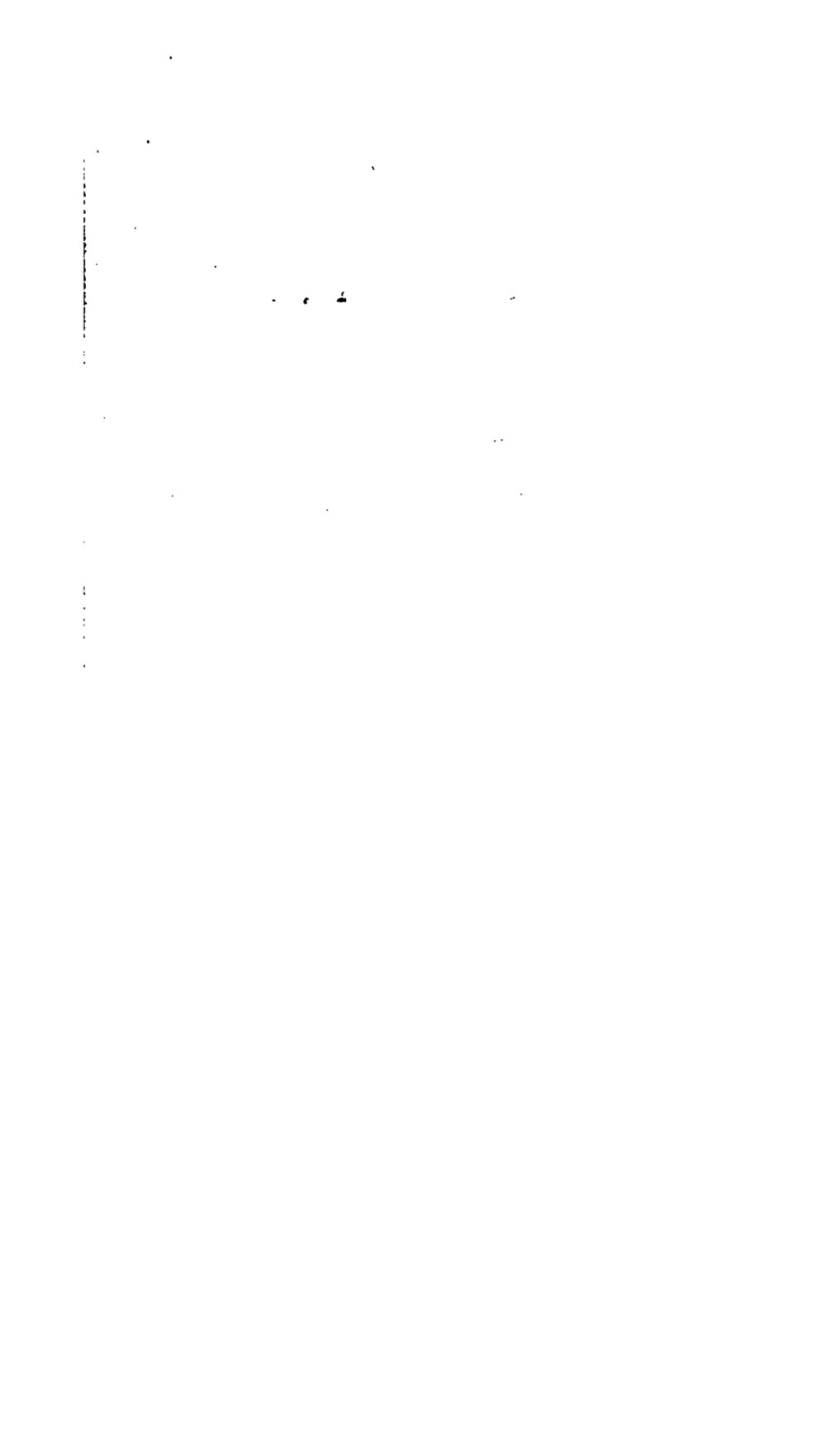
I SHALL close all, with remarking how injuriously men often speak of the capacities of the female sex. Admitting (what is matter of doubt) that the human understanding is weaker in women than in men; yet it by no means excuses our excluding them from education, or justifies our too general neglect of them.

THIS is an error of the greatest consequence to ourselves. Good sense, and good temper, improved by education, should

should be every man's view in a partner for life; and where shall we find them, if education is neglected? A rational man should chuse a rational companion; but how will such be found, if pains are taken to cherish ignorance? Thus, it is plain we are injuring ourselves, and posterity too, by this unworthy treatment of the sex. Still it is reasonable, that men should have superior education as well as strength. The thing contended for is, that every woman should have such an education as will suit her condition in life; such an one, as will make her ever pleasing, because ever useful and agreeable.



LECTURE IV.



L E C T U R E IV.

THE EDUCATION OF CHILDREN.



IN this Lecture, I shall point out that education which is proper for men of trade and commerce.

THE principal aim of such parents should be, to consider what sphere of life their children will act in; what education is really suitable for them; what will be the consequence of neglecting that;

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of their hearts, conclude that their sons
are to be judges, bishops, generals, and
I know not what.

BUT I would earnestly dissuade parents from this capital mistake; indeed, it seems so glaringly absurd, that I am surprised it should be so common. But some in the inferior stations will say, must not we give our children education? Yes, certainly: but it should be a suitable one. What then, may we not aim at raising our children in the world? or must they, from generation to generation, remain mechanics, tradesmen, or the like? Here I would not willingly be misunderstood. Every one should look forward: there is a necessary degree of spirit becoming all mankind; but then, to be judicious, it must be rational.

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becomes parents to reflect upon the necessary means to obviate the like errors for the future.

THIS puts me in mind of a lady's coachman, who was an instance of the mistakes I have been speaking of. "I am resolved," says he to an acquaintance, "to have one gentleman at least in my family." In order thereto, he gave his son education, and then put him to an attorney. This intitled the young fellow to dress out, and keep, what he called, good company: these good companions led him to pleasures, gallantry, and many other extravagancies; in consequence of which, the old man soon broke his heart, and the young one was utterly ruined. But how much happier would he probably have been,

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taught by the best methods, and the best masters; what then must be the fate of those who are under bad teachers? and that there are some such, I believe will not be disputed.

BUT supposing a boy really acquires some knowledge, let us see of what use it will be to him. His father perhaps is a baker; he brings his son up to his own business: well, what does a baker want with learning? Nothing. Besides, continued disuse will make him forget it; or, should he retain it, of what use could it be to him, but to make him pedantic and self-conceited.

PERHAPS, upon the presumption that this boy is a scholar, the honest baker, wanting his son to cut a figure, sends him

My first advice is, that
class never once attempt
What do they want with
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assist a tailor in cutting &
will it give a keener edge
razor?

PARENTS, when they
school, are often guided
as to what he shall learn
of advancing his scholar
to Latin, and would this

merit, a good grammarian, nay, a complete classic scholar, and yet a very bad judge of life? Most certainly. The boy is thrust headlong into things he does not want, and neither parents nor master consider the end: for though it is certain that parents cannot always tell what their children will be, yet those of this class are pretty sure they do not want deep learning.

OF all the mistakes committed in education, none is equal to that of thrusting a boy into an employment for which he is unqualified; especially if it is one of a serious important nature: and no people upon earth are so liable to this as the class we are treating of; for as they are apt to take a remove beyond themselves for profound knowledge, they

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can neither speak or write his own language; while writing and arithmetic are gained as imperfectly. Now, I beg leave to ask, whether these three last are not more useful to a boy of this stamp than Latin? and whether it is not a misfortune to spend his time in gaining what he has no use for, and omitting what he wants? But it is an error in me to call it gaining, when in reality it is losing: for, after a boy has been puzzling his poor brains, and been tortured with Latin for several years, it is ten to one, that, comparatively speaking, he knows nothing; i. e. nothing radical and to the bottom; nothing, in short, but what one year's apprenticeship will entirely efface.

As a proof, that this is no exaggeration,

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THERE are no people in the world, whom I at the same time both honour and pity so much as schoolmasters and preceptors. There is something strangely inconsistent in mankind, or they could not see a master incessantly slave, and toil, and sweat, to instruct others, and leave him at last without reward. The man who is qualified to be a teacher, must have laboured many years in the pursuit of knowledge. If we would have such a man to do justice to our sons, we certainly should do justice to him; i. e. we should endeavour to make him happy, for making our children wise, by rewarding him according to his merit. From a misplaced frugality, or an ungrateful

tion, losing learning is not only the fate of boys in common life, who seldom get more than a smattering; but it is confessed by every gentleman, by the best of scholars, that the long disuse of a language, or almost any branch of learning, will in great measure wear it out of our memories.

IT may be urged, that a complete knowledge of the English cannot be acquired without Latin. I have heard many gentlemen say so; but, with all due respect, I beg leave to dissent from this. I have seen a good Latin scholar greatly deficient in the knowledge of English; and have seen a very correct Englishman, who did not know a word of Latin. But nice grammatical rules are not strictly the province of boys in common

mon life, and much may be done without them.

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pressive and significant manner, at the same time that he makes them acquainted with the subject. He will teach them the different types ; showing why a Roman, and why an Italic letter is used ; where the accent is to be laid upon different words, and upon the same word in different senses ; where capital letters are to be used, and why ; the different stops, which we call pointing, their nature, number, and power ; the cadence, or falling of the voice, when ending a sentence, or a paragraph ; and, what is the greatest beauty of all, where to lay the emphasis or stress upon every expression, so as to sound its utmost energy.

FARTHER, he will teach his scholars to keep close to nature ; and not suffer them to borrow a whine, a tone of voice from

from that almost universal destroyer of Nature, Affectation. He will show them, that the only thing which can be granted in this case, is a certain adjusting, or rather a little elevation of the voice in reading, above speaking. He will show too, that, according to Nature, all subjects do not require equal energy in reading; and consequently the voice must be varied upon suitable occasions: for, as we are susceptible of various impressions, and as joy, grief, anger, and other passions, are differently expressed by us without any previous study, purely from the force of Nature; so a good master will show, that a prayer, a history, and a poem, have each something different in their nature; and that to give them their due propriety, force, and beauty, each must be read in a different way.

BESIDES

BESIDES these things, the good master will show his scholars, that in order to speak to perfection, they must first observe what language their betters speak, and, by comparing it with that of the vulgar, they will be enabled to distinguish, not only good from bad, but propriety from impropriety; whence they will insensibly learn gender, number, and case; person, mood, and tense; with many other things relating to grammar, without once supposing that they are acquiring them. Then he will direct them in the choice of such books as will give a double relish to reading, by the goodness of the language which they are wrote in. And, lastly, he will recommend their seeking opportunities of hearing their betters read, that they may complete by imitation

what instruction has laid the foundation of.

Boys are next to engage in Writing; and I earnestly recommend a close attention to it, as a matter of great importance. The present method of teaching, and the kind of hand now usually wrote in business, is, I think, admirable. The merchants of London, and some of the public offices, show great perfection in this way; and I would recommend, as proper for every boy to learn and practise, a mercantile hand, because it is both useful and beautiful.

EVERY man who is acquainted with life, must daily see the too general defects of hand-writing. If a common mechanic brings in a bill, what a pitiful

ful figure does it make? nay, it is sometimes so very bad, that none but the writer himself can read it; and where we see one wrote in a masterly way, it is ten to one but the poor man has, at some expence, employed some body to do it for him; which certainly must be considered as a grievous misfortune, because it is both an inconvenience and a loss, which ought to be prevented in the rising generation. Besides, if we reflect upon the unforeseen adyantages which many meet with who are fine penmen, we shall be convinced how necessary it is to excel in this art.

WE come now to Arithmetic; which includes a large field of knowledge.

THE use of figures is so universally

known and allowed, that it seems needless to urge any thing in their favour. Men of all degrees want their aid: they are the first introduction to the mathematics; and the knowledge of them is more or less necessary to all, from the prince to the peasant. If a man fails in Holland, his neighbours immediately say, he has not kept good accounts. The use and power of figures, thoroughly known, and properly attended to, would preserve thousands from ruin.

PARENTS cannot do too much to instruct their children in this important branch of knowledge; especially if they consider, on one hand, the confusion and perplexity which attends the ignorance of it, and, on the other, the many

many surprising turns in their favour, who are possessed of the knowledge of it.

ALL young people, as I have already recommended, should be taught Method; and nothing is so likely to initiate them into it, as a masterly knowledge of figures. Besides, Debtor and Creditor, Loss and Gain, are by no means confined to the merchant. Every man, however low his trade, or however small his dealings, while he does trade or deal, should understand what he is about; and he has no other way than this of attaining that necessary knowledge.

I AM very sensible, that some men, even in trade, have got through the world, and made great acquisitions, without any considerable degree of this kind of

of knowledge; but we may truly say of such, that Fortune stood so very near to them, that they could not help stumbling upon her; though, for one who has thus succeeded, a thousand have miscarried.

My aim is, to have the rising generation educated so, that misfortunes may be prevented, or their conduct be irreproachable, if they should happen. This and the foregoing branch of knowledge are strong recommendations in various stations of life; many, by these qualifications, have risen from nothing, and become great merchants. Our East-India and other companies, frequently want boys thus qualified; and when young people set out in the world, and act for themselves, the knowledge of

of their affairs, from their skill in figures, will often be a restraint upon them, and curb their passions, by keeping them from what they see they cannot afford.

I SHALL speak next of that important, though much-neglected branch of knowledge, Drawing.

IT is matter of surprise to me, that a thing so truly useful, and, in many respects, so indispensably necessary, should be so generally disregarded. As parents cannot tell certainly what their children will be, it is proper, that, according to their station, they should be educated so as to be prepared for whatever may suit their circumstances, their capacity and inclination. To this end, besides

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penter, or any other trade relating to building, it is right that he should be animated with a desire to become perfect, and not be contented with a scanty, superficial knowledge of his business. And to attain this, drawing should be made as familiar to him as writing; which would greatly tend to his advancement in the world: for how often does it happen, that a gentleman wants his own conceptions and designs explained and improved; which are easily done by a masterly workman, but will be entangled and made worse by a blunderer.

DRAWING shows us the difference between beauty and deformity, as features, mien, aspect, stature, and the power of light and shade. It teaches us

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art, if I stopped here; it is far more extensive.

IT is not enough that a gentleman builds himself a house; it must be furnished too: and if he is a man of fortune and taste, he will not be contented with what is merely useful, but will add the ornamental likewise: hence appears the necessity of the artificers being masters of this art.

IF an upholsterer is sent for, it is an advantage to him, not only to give the proper dimensions of furniture, but to display the several ornaments and fancies in use, and even to strike out new designs of his own, that he may convince people he is a master in his way. He cannot show a piece of damask or

printed linen, but what the draughtsman appears in; and it is right that he should be equally knowing in his own business.

BUT if we take a more general survey of things, in order to give us a true and solid estimation of real life, we shall find this art of surprising use. How many trades are there subservient to the arts and sciences? Those who make maps, charts, and globes; all those who make mathematical instruments, and the vast apparatus for the different parts of experimental philosophy; also engravers, sculptors, painters, and anatomists; all these, with many others, stand in need of drawing. So vast is its use, and so necessary is the knowledge of it!

THE

THE next step of education is Geography, or the knowledge of maps.

GEOGRAPHY makes us acquainted with the whole surface of the earth, the whole terraqueous globe; which is first divided into quarters, viz. Europe, Asia, Africa, and America; these quarters are subdivided, so as to make us acquainted with particular provinces, kingdoms, states, and empires. Hence it is easy to see the pleasure and use arising from this knowledge. Men of every rank are liable to leave their native country; and indeed it is sometimes the only way to their advancement. What a pleasure then must it be, to find ourselves acquainted with a road which we never saw? to travel in a foreign country, without pain, from our foreknowledge

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NOTWITHSTANDING
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cident offers, provided they do not interfere with more useful knowledge; for then they are no advantages: e. g. No body should neglect their mother-tongue; yet if they are so situated that they can add French to it, they ought by all means to do so.

FRENCH is now so universal, that a man who speaks it, can do business with almost any foreigner that comes in his way; or should he go abroad, he can transact his business in any country, or upon any exchange in Europe. Besides, in taking a view of life in the *beau monde*, we may observe, that, to secure the interest and favour of the great, even the tailor, the milliner, the shoemaker, and many others, are expected to introduce their modes under a French tongue.

tongue. But to do justice to the wisdom of our nation, this is far from being general: therefore a general and close application to the French for our commercial class does not seem either necessary or practicable; because to some it would be useless; by others it would soon be forgot; and by many it would never be attained.

ANOTHER part of education is Music; but this is often merely accidental. If a man plays upon any instrument, it will be a pleasure to him to employ his son's leisure time in giving him something of so agreeable an amusement; or if he can improve his daughter's ear or voice, by giving her a pleasing manner in singing, she should not be deprived of it; for these things make young people sprightly

ly in themselves, and pleasing to others. But care must be taken that they stop here: for they must not engage in an expensive and laborious study of music, unless it is to be their trade. Nor must they be so attached to it, as to neglect other obligations, or so as to engage them in irregular company. And, above all, great care must be taken that they are not tainted by that torrent of corruption, bad songs.

THERE is one step of education yet to mention, which I think of some importance, if it could be obtained without the usual inconveniencies attending it; I mean Dancing.

I consider dancing as conducive to health; as sometimes a means of preventing

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place, it is apt to inflame young people's vanity, as well as to increase the expense of their apparel. A boy who learns to dance, is not pleased unless he has pumps, white stockings, a laced hat, and many other things unsuitable to his station; and a girl rejoices when the dancing days come, only because she is to have her best suit on. Another objection is, the danger of contracting a passion for dancing; for though sometimes young people may very innocently divert themselves with an evening-ball, or a country-dance, yet an eager desire for these engagements, especially to those of lower rank, are extremely dangerous. Still, as this qualification seems somewhat necessary, if the expense of the master can be supported, the other difficulties may be got over.

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every step in their education
purely for their good, and
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THE greatest part of what
is applicable to Girls as
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cessary to conduct their concerns, and understand those affairs which they may in future life be engaged in. They may and ought to work to perfection, but principally the useful parts; for though the ornamental are highly commendable, yet they must not be encouraged to the prejudice or neglect of the useful. When such a foundation is laid, let them be carefully instructed in the management of a house; from whence they will receive such a fund of useful knowledge, as, when joined with good demeanour, will procure them not only the esteem of their equals, but that of their superiors.

LET parents further endeavour to inspire them with dispositions daily to improve their minds; to maintain with firm

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otherwise useful. If there should be added thereto, virtuous dispositions, a docile mind, a becoming behaviour, and the genuine manners recommended, I think parents in general may promise themselves much more comfort in their children than what is usually found, yea, as much as they can reasonably expect.



THOUGHTS

UPON THE

Present Plan of Education.

THE method of education which is followed now, and has been followed so long in our schools, is chiefly founded on a mistake.

THE school-education among the Romans of old, aimed no further than at

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Romans made use of the
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WHEN the Romans

than we may be) fell with a surprising readiness into the customs of the conquerors, studied their language, and, probably, adopted their method of school-education; for they had scarce any common schools of their own.

IT might be right enough then to comply with the politics of Agricola, and to be as ready to learn the customs of the Romans as they were to teach them. And indeed, whilst the Roman dominion lasted here, the most prudent of the old Britons were probably the most earnest students of their times.

IT was then politic to study Latin and Greek: Latin, as necessary to enable them to converse with their masters; and Greek, as a language so much in

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been continued, without considering that there was not the same reason for it; and so to have been handed on, without any considerable interruptions, quite down to our days. All this while, though the custom has so much antiquity to plead for it, and has been preserved with so much uniformity for so many ages, I do not know that we are at all obliged to our ancestors for handing it down to us. Might not one very fairly ask some difficult questions in relation to it?

WOULD it not have been better for us to have been instructed thoroughly, when we were young, in our own language, than in any dead languages whatever? Is a minister now to preach, or a counsellor to plead, or a member of parliament to speak in Latin? Yet, in
our

our schools, we are to this day instructed to write themes, and to make orations, in the language of the Romans; with almost a total neglect of that which, I should think, is the most necessary for us, not only in conversation, but in almost all the businesses of life.

THIS it is that has made me often think, that the school-education in use at present among us is founded on a blunder; such a blunder, for instance, as that of the Roman Catholics, in continuing the use of the Latin tongue in all their public devotions, for so many ages since that language has ceased to be generally understood among them. But granting that there was no such mistake in the present case; and supposing that the very wisest aim for our school-education

cation now, is that which is so generally in fashion; I should still be apt to imagine, that we are very wrong in the methods most usually taken to pursue the end which is proposed.

IF the general design of our schools should be that of teaching us to understand what the Latin and Greek authors have said in their writings, why then are we led so much into the shades that the modern commentators have cast around them? Why are we so often obliged to fix hundreds of their lines in order, one after another, in our heads, and taught to repeat whole books of Homer and Virgil by rote? Why are we plunged so much oftener in the works of the ancient poets than in those of their historians? And, why is every boy

boy set to write things that are called Latin verses, and obliged to endeavour to become a poet in a foreign tongue? Why must we in some schools be taught to speak, and in all obliged to write, in languages that have been dead for so many centuries? And, why must all the youth at our best schools (however different their geniuses are, or whatever they are designed for in life) be all instructed in the very same things, and pretty nearly in the very same tract?

I DO not mean by this, that the classics should be wholly given up; but rather, that our own language should not be given up for them; and indeed, that the study of them need not be so universal.

THEY

THEY are, I should think, one of the finest amusements for a gentleman that can be; and will become very useful to divines, philosophers, historians, antiquarians, poets, sculptors, and painters. But why should they be led into those studies, who are meant for the more busy offices of life, and who will probably have very little time either for study or amusement?

I THINK any body would own it to be very absurd, if every child at school was to be obliged to learn navigation; and yet, I will venture to say, that this would not be near so absurd (in several countries, and in our own in particular) as to endeavour to make every boy that comes to school a classic scholar, and a Latin poet.

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LECTURE V.



LECTURE V.

ELOCUTION.

I SHALL begin with that part of Elo-
cution which more especially con-
cerns the junior in life, Articulation.

As Mr Sheridan observes, a good articulation consists in giving every letter in a syllable its due proportion of sound, according to the most approved custom of pronouncing it; and in making such

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Where these points ar
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tracted very early. P
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words they please, or
urge them to speak suc

gans, which will require much pains to set right.

HENCE often arises stuttering, stammering, lisping, and a total inability to pronounce certain letters. The child being urged to utter a sound which he finds very difficult to pronounce, of course hesitates, or substitutes another letter, more easily pronounced, in the room of it; or else he wholly omits it, and only pronounces the remaining letters of the word. This he afterwards does habitually, without endeavouring to alter a pronunciation which he finds quite easy to himself. The parent, by being accustomed to it, understands the child's meaning, in this faulty manner of pronouncing; and too frequently, instead of correcting it, encourages him to proceed

ceed in it, by talking to him in his own childish way; for which he acquires a sort of fondness, and accounts the blemish a prettiness.

THE examples of lisping, stuttering, and stammering, are very frequent; and an inability to pronounce certain letters, much more so. These gross faults of articulation can never be cured by precept alone; they require the constant aid of a person who is acquainted with the causes of them; who, by teaching each individual how to use the organs of speech rightly, and by showing him the proper position of the lips, teeth, and tongue, may gradually bring him to a just articulation.

THE first and most essential point in articulation

articulation is distinctness; and therefore its opposite is the greatest fault. Indistinctness, to a certain degree, renders the speaker unintelligible, or demands more than ordinary attention, which is always painful to the hearer.

THE chief source of indistinctness is too great precipitancy of speech. And this arises, chiefly from a bad method of teaching boys to read. As the principal object of the master, is to make boys well acquainted with written words, so as to acknowledge them at sight, and give them a ready utterance; the boy, who at first is slow in learning the words, is slow in uttering them; but as he advances in knowledge, he mends his pace; and if he is not taught the true beauty and propriety of reading, he will think

H h all

all excellence lies in the quickness and rapidity with which he is able to do it.

IT is certain, that to put any constraint upon the organs of speech, or to urge them to a more rapid action than they can easily perform in their tender state, will be productive of indistinctness in utterance; for, in that case, the children must either drop some letters, or give them fainter sounds than they should have: and as some letters are, in their own nature, more difficult to pronounce than others, and still more so in their different combinations, when they form syllables, it is in those chiefly that the imperfection will show itself.

To this hasty delivery, which drops some letters, pronounces others too faintly;

ly; which runs syllables into each other, and clusters words together; is owing that thick, tumbling, cluttering utterance, which we have too many examples of.

THE greatest orator of antiquity had this fault, in a remarkable degree, when he ventured first to speak in public; on which account, his speech was exploded by the whole assembly.

IN the accounts given of Demosthenes, we are informed, that, to cure some impediments in his speech, he used to exercise himself in declaiming with pebble-stones in his mouth.

WHAT those impediments were, or how so uncommon a method should

H h 2 contribute

contribute to their removal, is left to conjecture; nor can I find that there has been any attempt made to explain this point.

THERE is reason to suppose, he laboured under such impediments of speech as produced a low voice, shortness of breath, and a thick mumbling voice.

HAD he known or duly attended to the causes of these effects, he might have removed them with the greatest ease: had he opened his mouth wide, and kept his tongue back from his teeth, he would at once have cured his lowness of voice, and shortness of breath; as both proceeded from the same cause. It was impossible for his breath to be long, and his

his voice to be high, while he kept his lips so close as to prevent a free passage for the air and breath.

He might have cured himself of a thick mumbling voice, by putting his tongue in a right position. But he took the following laborious methods, which proved effectual.

He put pebble-stones into his mouth when trying to speak by himself. This laid him under a necessity to open his mouth, and gradually enlarge the cavity of it, when speaking; and when he came to deliver his orations in public, he took out the pebbles, and found a freer course for the operation of the air, and the formation of sound in his mouth.

He

HE used also to read his orations to himself when walking up a hill; walking fast, and reading loud; consequently obliging himself to open his mouth very wide, or in such circumstances he could not have spoken at all.

THUS he acquired a habit of keeping his lips more open than he had usually done; by which means he was able to take in and let out a sufficient quantity of air through his mouth, which used to pass through his nose.

ANOTHER method was, to stand by the sea-side, and speak to the waves. He endeavoured to imitate their sound; which caused him to raise his voice, and to do it in a gradual and agreeable manner. The waves of the sea, as they

they approach, sounding louder and louder, until they dash against the shore, when the sound bursts with a peculiar smartness, and ceases all at once.

THIS method of imitation made him open his mouth insensibly, and directed him to finish each pause, in a full, quick, and smart manner.

ALL such labour might have been spared, if he had known the true causes of such impediments.

IT was only the closeness of his lips, and the improper position of his tongue against his teeth, which made his voice to be low, his breath to be short, and his speech mumbling; for, if a person takes due time to give every word, syllable,

lable, and letter, their proper sound, and at the same time does not open his mouth sufficiently wide, it is impossible he should raise his voice, or speak in such a manner as to give a distinct sound to the ear, for several reasons.

BECAUSE the passage for the air, through and from the throat is lessened: there is not sufficient room for the air to operate, and to form the sound distinct at the roof of the mouth: the vibrations of the air formed in the roof of the mouth are broken, and rendered irregular for want of a free passage: the air passeth and repasseth to and from the lungs, either through the nose or mouth; so that if the mouth is too close, some of the air must necessarily pass through the nose; consequently will be lost

lost in the organs of speech, and the speech of course will be rendered weaker, and more indistinct. In short, it is very evident, that if the mouth is kept too close, it must be a great hindrance to speech; for if a person cannot speak at all when his mouth is quite shut, so, in proportion, he must speak in a low and indistinct manner, if he has a habit of keeping his mouth nearly close in the time of speaking.

THE example of this prince of orators, gives the highest encouragement to all who labour under any imperfections of speech, to attempt their cure; for, by diligence in the use of proper means, they have reason to expect success.

PERHAPS there was not any one in his time who laboured under so many defects, even after he advanced several years in manhood; and yet he not only got the better of them, but arrived at such a pitch of exactness, delicacy, and power of delivery, as to throw all competitors at a distance; though, at the same time, elocution had arrived at such perfection in his days, that it might justly be called THE AGE OF ORATORS.

THIS, of all others, is the most encouraging circumstance in these times, when a man can have but little assistance from others, and must chiefly rely upon himself, in a close application to the cure of any bad habits in delivery.

IT has long been the opinion of mankind, that such impediments as stuttering, stammering, hesitating, and lisping, with a hoarse and a squeaking voice, arise from some natural disorder and defect in the organs of speech, which can never be removed without rectifying those organs.

ON the contrary, I shall endeavour to make it appear, that speech is an art purely mechanical; that improper speech seldom arises from any natural defect, but from the wrong position and use of the several organs; which will lead me to propose a method to remove impediments, and to reduce the voice to a proper articulation.

IN the first place, it will be necessary

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to

to take some notice of the nature of speech, the organs by which, and the manner in which it is performed.

THE organs are, the lips, the teeth, the tongue, the palate, and the throat; by means of which, speech is performed in the following manner.

As the air proceeds out of the lungs, it meets with such interposition in its passage, as produces sound. If the air came directly from the lungs, as through a strait tube, no sound would be produced; but as the air is checked and diversified in its progress from the lungs, it causes such vibrations as strike the drum of the ear in a sensible manner. These vibrations are propagated as well as produced by the elasticity of the air; which,

which, as it passes along from the throat, by the roof of the mouth, out of the lips, receives the various modifications of rough and smooth, high and low, according to the quantity of breath coming forth, and the position and action of the organs of speech.

FROM this description, it seems natural to conclude, that speech is an art purely mechanical, which depends upon the right position and regular motion of its organs.

THE sounds produced in speech, are expressed in writing by vowels and consonants.

A vowel is in itself a continued sound, which may be drawn out until the

the breath is spent, or until the position of the lips or the tongue may interfere to stop it; so that if nothing but vowels are sounded, the breath is soon spent.

THE difference between one vowel and another depends upon the position of the tongue, in its nearness to, or distance from the roof of the mouth; for the higher a vowel is in its nature, the nearer is the tongue placed to the palate; which may be easily found, and readily proved, by putting a finger upon the tongue while we attempt to pronounce a vowel.

THE consonants have (for the most part) no sound of themselves, and are to be considered as so many stops and checks to the continuance of a vowel;

not

not altering the nature, but contracting the fulness of its sound, and causing it to finish in various ways: so that the consonants, if rightly pronounced, do not spend the breath, but rather save it, and make a person capable of speaking longer than he could do with more vowels.

As a further proof that speech is a mechanical art, it may be observed, the organs of speech may be justly compared to a good musical instrument, which will give the sounds required, if it is rightly played upon; so, if the organs of speech are complete, the regulation of speech must depend upon the use made of them. Nor should we imagine, that any little variation of the form and size of the organs will make any considerable

derable difference, or render any one incapable of a regular pronunciation.

THERE are some inferior creatures, whose organs are very different from ours, and different from one another's, which are capable of producing sounds or uttering words, as parrots, jays, magpies, &c. It is true, indeed, they learn but few words; but this does not arise from any defect in their organs. No: it is owing to their want of capacity to understand and remember words; it is easy to prove, if their organs are fitted to pronounce the word Thomas, or Richard, or Poll, &c. they are, for the same reason, capable of pronouncing any other sound which may be taught them; because these few words contain such a variety of stops by consonants, and of found

found by vowels, as plainly show, that the same organs could produce all the rest.

If these animals, whose organs are so very different from ours, are capable of pronunciation, it cannot be supposed, that the small difference there is between the organs of one man and another, should necessarily produce such impediments, as to render any one incapable of pronunciation.

IT may be objected, some people stop and stammer at particular consonants, and find themselves incapable of pronouncing them; but, if it is inferred from hence, that their organs are unfit for those articulate sounds, the inference is invalid; for a person who stops at a

K k consonant,

consonant, proves himself to be capable of pronouncing it; if he was utterly incapable, he would not stop, but pass over it, and leave it out in his pronunciation. And it is remarkable, that those who stammer, stop at the beginning, and not at the end of a word or syllable; so that the very same consonant, which they stopped at in the beginning, frequently occurs, and is easily pronounced in the middle or at the end of a word; which shows, that their organs are fitted for such consonants; and that this impediment arises from a bad habit, and not from any natural defect.

WHEN a person has a hair-lip, there seems to be some natural defect; but let us consider in what manner that deformity

Imperfection has any influence upon the organs of speech.

If a person has lived any length of time with a hair-lip not sewed up, he is naturally led to some improper motion of the lips and tongue: when the lip is sewed up, the cause is removed, and the effect should cease. In many instances it hath not; because the deformity has occasioned a bad habit, which will continue, unless great pains are taken to remove it.

So soon as the hair-lip is sewed up, there is an opportunity given to obtain proper speech. To this end, let such a person be directed how to use his lips, tongue, and teeth, even as others do,

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and he will be found as capable of pronouncing words as any other person.

I SHALL further observe, it is very evident that speech is an art purely mechanical, because children learn it by direction and imitation; to which I must add, that most of the impediments complained of arise from bad habits, and the unskilful use of the organs of speech; as will appear in the ensuing part of this Lecture, wherein we shall consider,

FROM what cause lisping proceeds.

WHAT occasions the voice to be rough and hoarse.

WHAT produces a squeaking voice.

IN

IN what position the lips must be placed to produce an agreeable tone of voice.

How children may be kept free from impediments and bad habits.

LISPING proceeds from various causes; I shall mention only two, and point out the remedy for each.

IT is occasioned by bringing the tongue so forward as to be put close against the upper teeth in the time of speaking; therefore, if a person who speaks in this manner will but mind to draw his tongue a little backward, the lisping will immediately cease.

ANOTHER cause of lisping, is the loss of

of a tooth, which inclines the tongue to be meddling with the vacant place, and so causes a bad habit of speaking: whereas if a person could avoid this, his speech would not be hurt by such a loss; for many people who have lost some, and others who have lost all their teeth, have been able to speak in a very regular manner.

IN such a case, the method of cure is, to open the mouth a little wider than usual in speaking, and it will not be in the power of a person to lisp: because there is a free passage for the air, so that it is not prevented from passing and re-passing regularly, but the sound comes forth just as it ought to do.

IN the next place, I shall show, what occasions

occasions the voice to be rough, coarse, and hoarse, and how it may be made clear.

SUCH roughness and hoarseness may proceed from a cold, which will prevent the breath from coming forth in an even and regular manner; but leaving this cause of hoarseness to be inquired into and removed by physicians, the true cause is this. The breath is driven forth from the lungs in the act of speaking, in a greater quantity than the mouth can easily discharge; in which case, the elasticity of the air necessarily makes a reverberation, which must cause a rough and unpleasant sound.

To cure this, a person must breathe rather softly and gently, when speaking;

ing; or else, open the mouth wide enough to give the breath an easy, regular, and proper passage.

I SHALL now speak of a squeaking voice, and will show how it may be altered.

As the tongue, when it is brought too forward, is the cause of lisping, so when it is drawn too far back against the throat, it naturally produces a squeaking or effeminate voice.

THIS position of the tongue must, of course, make the passage to the throat very narrow and difficult; because the tongue is raised in the middle against the passage in the throat, and, consequently,

quently, the tube of the windpipe is almost stopped up.

THEY who have a squeaking habit, show, that their tongue is drawn too far back, by the position of their lips, which always appear to be very close, and fast against their teeth.

THE method to cure such an impediment is very naturally inferred. A person who has this habit, must throw his lips forward; but at the same time take care, that he does not fall into the contrary extreme, and so exchange a squeaking for a lisping habit, by bringing the tongue close to his teeth.

THE next thing to be considered is, what position the lips should be placed

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in to produce a tone of voice agreeable to the ear.

IT is evident, from the nature of the thing, that the lips must not be placed close against the teeth.

THIS would form the passage for the air, in the shape of a long and narrow chink, as in a laughing or grinning posture; which would flatten the sound, and render the tone of voice very disagreeable; for if a person puts on a laughing countenance, and places the lips in a suitable posture, it is impossible that the sound of his voice should come forth in an agreeable manner, how well soever it may be formed in the mouth.

THE

THE proper position of the lips is just the contrary.

WE should cast our lips forward, and form an open passage for the air, that it may come forth, in a clear, free, strait, and regular manner.

THIS form of the lips has also another advantage. It not only makes the sound clear, and pleasant to the ear, but makes it extend itself to a far greater distance; because the best passage for the air to pass through, is an open and circular tube; as in all pipes and trumpets.

THE last thing to be considered is, how children may be kept free from impediments and bad habits.

IT is well known, that our manner of speaking, as well as the language which we speak, is obtained by imitation and direction. Where-ever a child is born, he will always speak that language which he is trained up with. Nor is this confined to any nation. If a child is born in one country, and trained up in another, he will naturally speak in the language of the latter, and with the same tone of voice which he is always used to; for children naturally speak as they are taught: therefore, as so much depends upon imitation, we should set that manner of speaking before children to imitate, which we would have them to learn.

IN training up our children to speak, we should never speak unto, or before, them,

them, in a quick, sharp, or passionate manner, but with all plainness and regularity of speech. If we speak in such a quick manner to them, they will naturally strive to speak in the very same manner. Like an apprentice, in learning his trade, who, if he is hurried on at first to work very fast, will, for want of skill, not only spoil the work, but get the habit of a flight and imperfect way of working. So the child who attempts to speak very quick, as his parents do, and is not properly taught the art of speaking, will of course fall into some method, which will be attended with certain impediments and imperfections.

WE should also be careful, that those
people

people who talk to children, such as nurses, servants, or teachers, are persons who speak in a distinct, regular, and proper manner.

ABOVE all, we should guard against those people who labour under any impediments, and never suffer our children to keep company with them.

SUCH measures must be taken to preserve children from bad habits and impediments of speech.

FOR the greater satisfaction of parents, I take this opportunity to inform the public, that I will engage to remove all such habits and impediments from young people who are under fifteen years

years of age; and will, within a few months, reduce the voice to a proper articulation. Repeated experiment renders me confident of success.



A

S E R M O N.



TO THE READER.

THE following Sermon was preached, when I was upon a journey, near Leicester. A gentleman of fortune desired me to print it, and offered to take one hundred copies.

I HAVE preached it several times since; but not once without some generous acknowledgement from men of letters, who were pleased to admire the composition, and to desire me to publish it.

To gratify such desire, the Sermon is added to the Lectures, by

Your most humble Servant,

REST KNIPE.

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S E R M O N.

PSALM cxliv. verf. 3. *1st clause.*

LORD, WHAT IS MAN?

STRANGE as it may seem, there was a time before all times; when there was no day, but the “ Ancient of Days;” no good, but God; no light, but the “ Father of Lights;” when arts
were

BUT, lo ! the v
The heavens were
curtain ; the sph
comets and blazin
tempests, birds :
scaled in the air ;
played in the sea
within the arms of
plants and herbs
flowers, gives no
and all creeping, t
was made, lord par

nourish him: lions and other beasts couch before him: he calls the earth, the heavens, and elements, with plants, birds, and beasts, according to their different nature, each by their proper name. All at once, as with a sudden rapture, admire, but know not what to call him. It is thou, O Lord, who made him, who curdled him as cheese, who wrote all his members in thy book; it is thou alone who can tell us what he is: "Lord, what is man?"

MAN, who was David's mirror of admiration, must be our glass of speculation.

IGNORANCE of the true cause of things, is the true cause of admiration at things.

MAN

MAN knows man, and yet is unknown to man: he knows him in respect of the efficient, that he is ($\gamma\acute{e}rōs\ Θεοῦ$) the offspring of God.

HE knows him in respect of the matter, that he is (Adam *quasi* Adamah) composed of red earth.

HE knows him in respect of the form, that his soul is the breath of life; of life vegetative, common with plants; life sensitive, common with beasts; life rational, peculiar to himself.

HE knows him also in respect of the end. All his thoughts, words, and works, are so many motions, of which God is the centre. His speculations, imaginations, and meditations, are so many

many lines, and God is the circumference. In, from, and for God, is all his good; in whom he lives, and moves, and has his being.

IN another respect, man knows not man. In this, reason is at a stand, and cannot determine, why God, who stood in no need of any creature, should create and delight in such a creature! why angels, more glorious than man, should minister unto man! why heaven, with all her hosts, should serve man! why Christ, who was ($\Theta\epsilon\alpha\delta\beta\alpha\pi\alpha\zeta$) both God and man, should be accursed and dis- honoured for man, that man might be blessed and honoured with God; that He should leave heaven, and his Father's throne, that man might live for ever in heaven, and before his throne!

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man?"

THE words ar
gure in rhetoric i
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able; an acclama
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THE parts are

whereby an orator turns his discourse from the audience to some particular person or thing.

AN erotesis, or interrogatio[n]; an examination or questioning: "Lord, what is man?"

DAVID meditates on man. The more he meditates, the more he admires; the more he admires, the more he asks; the more he asks, the greater his task, till mirror is changed into terror, and every glance into a trance.

O EARTH, which sustains him, tell me; ye fruits, which nourish him, with that air which cherishes him, tell me; ye stars, which shined at his nativity, tell me; angels, unvail your faces; man,

unmask thyself, and tell me, "What is man?"

MOUNT up, my meditations, higher; pierce through yonder clouds, towards heaven, and inquire still more. Glorified saints, ye spirits of the just made perfect, archangels, cherubim and seraphim, tell me? And if these are silent, let me be bold, and ask of Him who sits upon the throne, "Lord, what is man?"

What, by God created?

by sin degenerated?

by grace regenerated?

in glory exalted?

WHAT created?

MAN,

MAN, according to God's decree and intention, was a creature next to the Creator; one that hell envied, earth admired, and heaven desired; a gem of beauty, a pearl of virtue, a star of glory.

IN his union and composition, man was the son of God, moulded by God, and yet not of the substance of God. He was the image of God, and yet not that image which was God. He was a body of earth, and yet not all earth. Fire gave him natural heat; air gave him vital breath; and water, radical moisture. The earth was refined, the fire purified, the air rarefied, the water clarified, to make up this fine completion of man; and yet the workmanship surpassed the matter. Upon the contemplation

temptation of which, the Royal Psalmist bursts out, in admiration, and says, "I will praise thee; for I am fearfully and wonderfully made."

THE body is the soul's castle. The mouth is the entrance, the lips are a double-leaved door, the teeth a portcullis or ivory gate, the tongue is the porter at the gate of that lofty tower, the head, which is the repository of sense; wherein are, the four external senses, seeing, hearing, smelling, and tasting; and the three internal ones, feeling, fancy, and memory.

MAN may be viewed as a microcosm, or little world, resembling the greater world. A resemblance appears, between the liver and the ocean; the veins and the

the lesser rivers; the breath and the air; our natural heat and the warmth of the air; our radical moisture, and the fatness of the earth; our knowledge and the light; our eyes and the two great luminaries. The beauty of youth, is like the flower of the spring; the thoughts of our minds, are like the motions of angels; our four complexions, resemble the four elements; and our seven ages, the seven planets.

THUS was man created in body: and the soul, in beauty, far surpassed the body; as far as the soul is more active than the body. But the wonderful union of both, was more wonderful than both. Earth and Heaven were espoused.

WHAT was man in rule and dominion?

world, and shadow of G
tures, seeing the splen
and God's image resp
new-created magistrate,
pointed at him, with an

By creation, man was

We shall next confide
in his degenerate state;
death.

His life is a mere f
tragedy.

THE prologue is delivered within the curtains of the womb ; the prolepsis, in his birth and cradle ; the epilasis, in his mirth and gaiety ; death is the catastrophe ; the grave his wardrobe.

His time is, a gliding shuttle, a hurrying post, a flying cloud, a spying eagle, a floating ship, a fading flower.

IN an instant, the shuttle is through,
the post is gone, the cloud dissolves, the
eagle vanishes, the ship is out of sight,
the flower fades.

His length is but a span, his strength
is grass, his beauty glass; his thoughts
are dreams, his body is a shadow,
his flesh but a vapour, his glory a ta-
per, which begins as a bubble, conti-

nues like a blaze, and ends with a blast.
What is man?

WHAT is he in infancy?

A LIVING image. He has hands, but cannot handle; a tongue, but cannot talk; feet, but cannot walk; and a soul, but cannot understand.

WHAT is he in youth?

HE is like an untamed tyger, a cameleon of every colour, a polypus of every shape, an ape in all postures; beginning soon to swell with pride, to boil with revenge, burn with lust, grasp for honour, and grope for riches.

WHAT does grammar teach?

IT

It teaches us to speak the language of our own confusion.

THE first part contains the true orthography of our cares ; the commas, colons, and periods of our passions.

THE second part unfolds (our *casuum discrimina*) a thousand diversities of dangers ; accidents varied with divers causes ; with genders of sorrow, engendering numberless declensions of that which is good.

THE third part displays the misconstruing of charity, in not concording with equals, not governing inferiors, or not yielding to the government of superiors.

of fancy.

WHAT is rhetoric?

EACH trope is a transi-
rity to corruption; each
up by degrees of renew-
auxesis augments, and
makes up the height of h

WHAT is logic?

AN art of reasoning, a
son of the loss of reason

A SERMON. 293

fin, showing where, when, and how, every fin was committed; demonstrating by causes, and proving by induction, the sinner's destruction.

WHAT is manhood?

A MONSTER, composed of many miseries; a sea of sorrows; a world of wars, where all fears affright. The sea is full of pirates, the land of robbers. Wealth is envied, poverty contemned, wit distrusted, simplicity derided, religion suspected, vice advanced, and virtue disgraced.

WHAT is old age?

A CRIPPLE; blind as Bartimeus, blear-eyed as Leah, lame as Mephizo-
sheth,

sheth, bald on the head, wrinkled in the face, withered with dryness, overwhelmed with sickness, bowed together with weakness, gasping for breath, hastening to death.

MAN begins with crying, continues with sighing, and ends with groaning.
“ Lord, what is man ?

THUS, every age of life is a stage of strife; every time, a troublesome tide. No place, or condition, is safe; the fear of enemies affright, suits in law vex, wrongs of neighbours oppress, treachery of friends perplex, and love of self torments. The house is full of cares; the field is full of toil; the country, of rudeness; the city, of factions; the court, of envy; and the church, of sects.

What

What course of life then shall a man take, when every course seems to be a curse ?

WHAT is man in his death ?

COME to the bed-side; view him in his sickness unto death; see how darts of calamity dart him; stitches, pains, fevers, obstructions, phlegm, cholic, disorders, like so many tempests and whirlwinds, come upon him, and stretch him in sorrow. Poor creature, look at him; see his body sweating, his limbs trembling, his colour changing, his nose blackening, his jaw-bone dropping, the eye-strings breaking, the tongue faltering, the breath shortening; when thus struggling, in comes death, to summon the soul to a separate existence.

Alas !

and soul, is only a dead c
what is man ?

WHAT is man by
ted ?

IN his redemption ?

A SLAVE bought w
prisoner rescued ; an
led ; a malefactor pardo
the slave, the prisoner, e
lefactor ; Christ is the
and friend. Man cou

who was both God and man, both suffered and satisfied. He left his Father's throne for the Virgin's womb; a glorious mansion for a mean manger; a crown for a cross.

THINK of Him, ye ransomed ones, as crowned with thorns, scourged with whips, gored with nails, pierced with a spear; hanging between two thieves, with his wounds open, and bleeding for man; and his hands stretched out to embrace man; and then say, "Lord, what is man?"

WHAT is man by justification?

DISROBED of unrighteousness, he is arrayed with Christ's robe of righteousness, is cloathed and adorned, anointed

P p with

with the true unction, distinguished and advanced. Saints are his associates, God is his father, and Christ his elder brother. He is freed from condemnation, and delivered from death, (the second death), though it is appointed unto all once to die.

WHAT is man by sanctification?

A SPIRITUAL creature, changed from a vessel of wrath to a vessel of honour, is purified by the truth, throughout spirit, soul, and body, and made holy, as his Father, who is in heaven, is holy; his understanding is enlightened, because God is the light thereof; his will obedient to God, because he is born of God; all the affections of body and soul are engaged to serve the Lord. The knees

knees bend to pray, the feet run to the house of God, and the hands fight the Lord's battles. Nor is this all: the sanctified soul enjoys Him who is all in all. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are his, and he is Christ's, and Christ is God's."

WHAT is man in his glorification?

A SANCTIFIED soul, by Christ's resurrection, is raised to glory. When his course is finished here, he is carried swiftly upon the wings of cherubims to realms above; where, for his cross, he receives a crown.

ANGELS come at the soul's entrance,
and salute her with an "*Euge*."

PATRIARCHS, priests, prophets, apostles, and martyrs, salute her with an "*Euge*."

THE souls of friends, parents, husbands, wives, children, and saints, departed before her, salute her with an "*Euge*."

YEA, Christ himself salutes her with an "*Euge*," "Well done, thou good and faithful servant." And, oh! in what an ecstasy of soul will the glorified soul be, when she comes to the full possession of what was laid up for her, which eye hath not seen, nor ear heard,
nor

A S E R M O N. 301.

nor heart conceived. " Lord, what is man ?"

THUS, you see all felicity in the glass of the Trinity.

MOSES's face shined with the shining brightness of God's back parts.

PAUL was senseless of all joys but heaven, when he was taken up into the third heaven.

PETER was transported in soul, when Christ was transfigured in body.

How bright then will thy face shine, O man, when thou wilt see God face to face, and enjoy full communion with the Trinity ? This will be joy to your soul,

soul, health to your body, beauty to your eyes, music to your ears, honey to your mouth, perfume to your nostrils, meat to your belly, light to your mind, content to your will, and delight to your heart.

GLORIOUS is the prerogative of glory.

THE body of a mortal becomes an immortal body. Instead of corruptible, it is incorruptible; once natural, now spiritual; a body, shining as the stars; the soul, in glory, exceeding the body; and Christ, in brightness, exceeding all. Soul and body are happy together with Christ in glory.

THUS shall it be done unto the man
whom

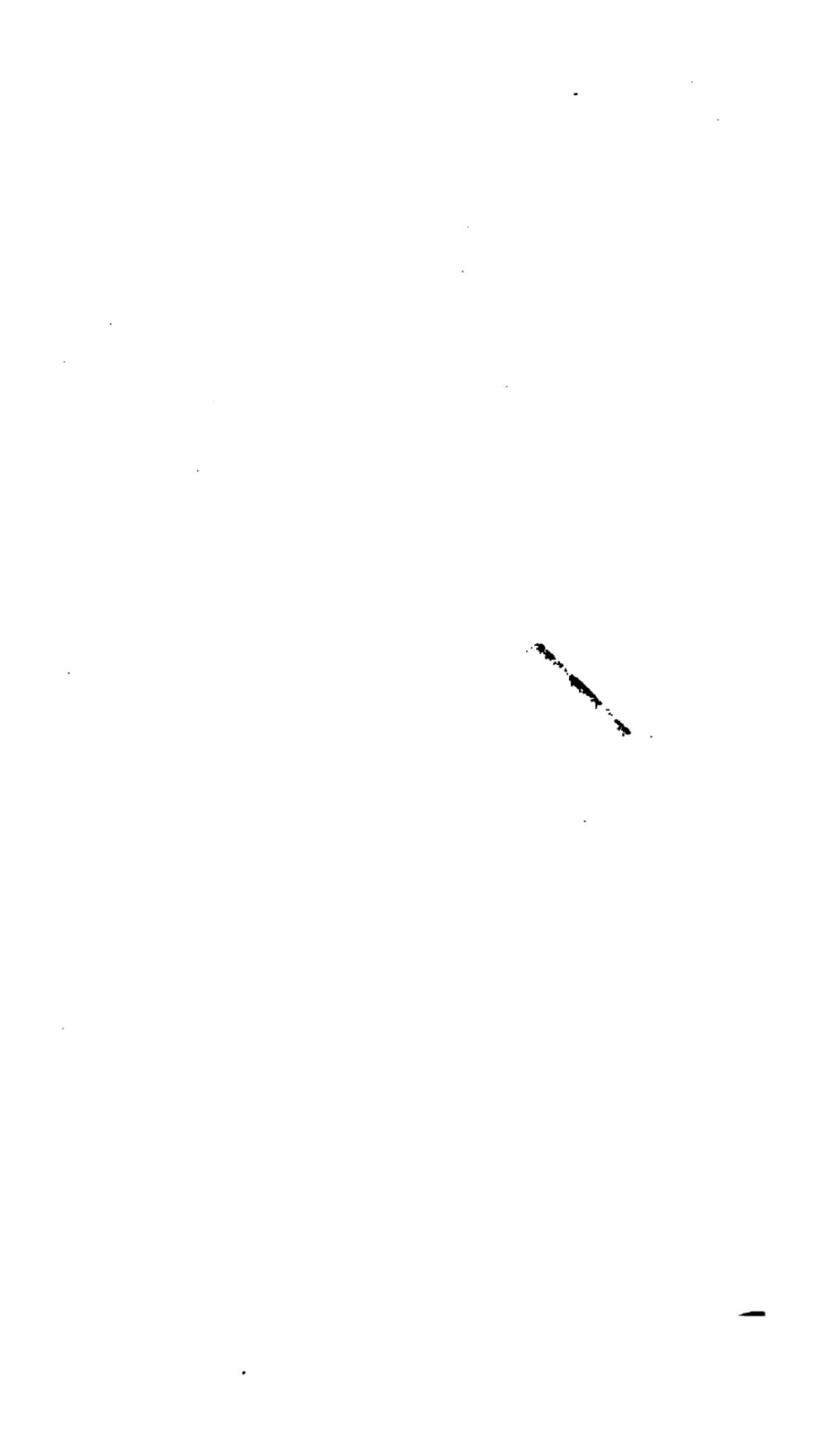
whom the King of Glory shall honour with glory.

IN the great day of judgment, when mountains burn, and devils mourn, man, crowned man, shall be mounted up with angels, and Christ the archangel, towards heaven; and the cry will be, "Open, ye gates; be ye opened, ye everlasting doors; and let the King of glory, with all his troops of glory, come in." Then let all creatures say, "what is man?"

SING all creatures, men and angels; sing with hymns, with anthems, and hallelujahs; and keep an everlasting Sabbath of thanksgiving and praise, saying, Holy, holy, holy, Lord God of Hosts; heaven

heaven and earth are full of the majesty of thy glory. To whom be glory for ever and ever. Amen.











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